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FOR CHRIST AND THE CHURCH

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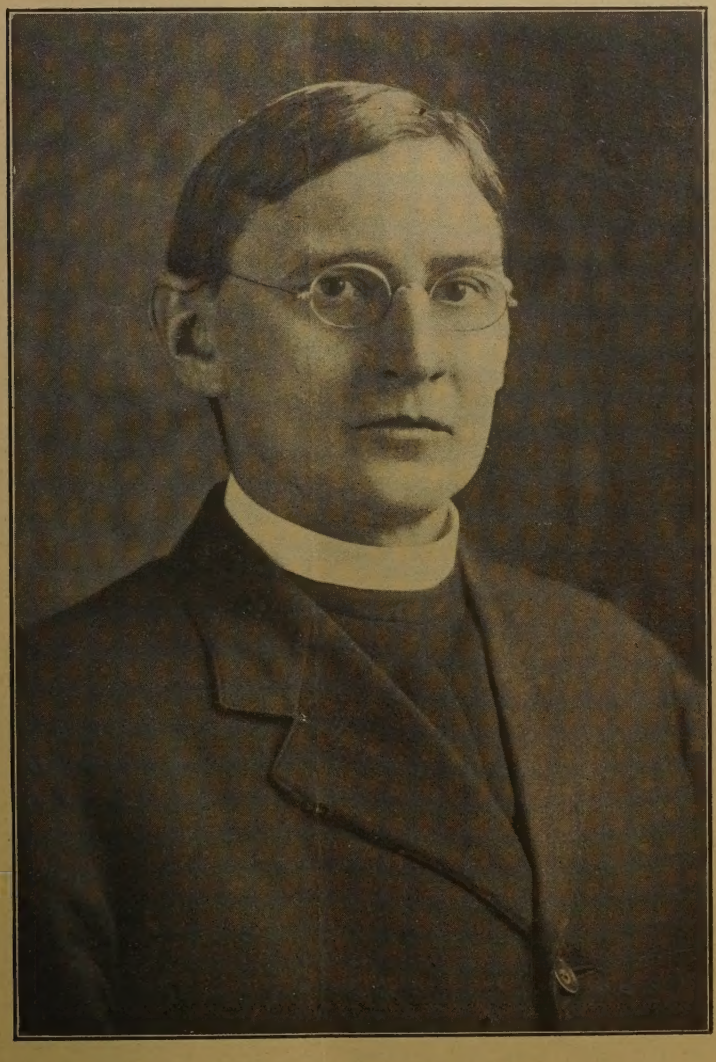

THE RT. REV. F. S. SPALDING, D.D., Bishop of Utah

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The Eighth Missionary Department

LOS ANGELES LETTER

The clergy are getting back from their vacations. The Bishop has taken his vacation by proxy, as he frequently does in summer, by taking services at various places and for weary clergymen—a very practical form of clergy relief. The Very Rev. Wm. MacCormack, Dean of St. Paul's Pro-Cathedral, has been spending the month of August and part of September at La Jolla, in San Diego county, with his family. The Rev. L. G. Morris of St. John's, Los Angeles, and the Rev. Leslie E. Learned of All Saints, Pasadena, have been with their families at Santa Monica. The Rev. and Mrs. C. T. Murphy are at their cottage on Catalina Island. The Rev. E. L. Howe of Epiphany, Los Angeles, has gone to Canada, ostensibly for a vacation, but it is rumored that if Mr. Howe's plans carry, as they usually do, he will have good company on his journey home. Vacation time is so recent that we have not had time to make news, but many plans in many minds will crystallize into church history as the winter creeps on.

One very attractive plan of the City Mission Society is outlined in the following quotation from a circular now being distributed by the Missionary Committee of that Society:

"ST. BARNABAS HOUSE."

"I was sick and ye visited me."

"St. Barnabas House is to be an institution which will manifest the spirit of the 'Son of Consolation' by being a source of comfort to the suffering people gathered from all parts of the County of Los Angeles, indeed from all parts of the country, in the County Hospital.

"There are about three hundred patients all the time in the County Hospital, forty or fifty of whom are able to be up and around. We propose to build on Mission Road, right opposite the Hospital gate, a simple building, to which we can invite the patients to come to rest, read, play games, write letters, and get a change from the Hospital atmosphere; where we can hold services on Sunday for patients, nurses, and others who may be interested; and which can be made the basis of our friendly work among the patients and discharged convalescents where they may look for encouragement, advice and practical assistance. By having such a house a powerful and permanent influence can be exerted upon this institution and the consolation of our religion be brought to many individuals.

"The very best lot for our use belongs to a member of one of the City Mission Society Committees and can be bought for $800, hardly more than one-half of its value. We must secure this lot because the opportunity once lost cannot possibly be duplicated. The erection and inauguration of the work must be deferred until funds for equipment and support are in sight, but with a location secured the rest is sure to follow, and the plea for the project will be very much strengthened. The immediate matter is to get possession of the property, we simply cannot allow this opportunity to go by to get the best lot for the lowest price.

"10 cents will buy 1 square foot; $1.00 will buy 10 square feet; $10.00 will buy 100 square feet. How many of the 8000 square feet will you buy? Mail contributions to Rev. T. C. Marshall, Superintendent of the City Mission, 523 South Olive Street, or hand to any member of the Missionary Committee."

The City Mission Society is in search of a headworker for the Church of the Neighborhood Settlement. A deaconess is preferred, one who has had experience in settlement work and has the initiative and executive ability required to develop this institution into what it is capable of becoming. The Settlement is five years old, fills an important place already in the neighborhood in which it is located and has the support of a strong executive committee. The Rev. Erastus DeWolf has for the present taken charge of the "Mission of St. Philip the Evangelist" for colored people, a work also under the City Mission Society. The interests of this work will require very soon the services of a priest who is one of their own people.

The whole Diocese and particularly St. Paul's Parish, Los Angeles, have met with a great loss in the death of Miss Esther Towell, which occurred on August 20th after a very painful illness. Miss Towell had been for nine years vice-president of the Diocesan Branch of the Woman's Auxiliary. She was interested in the formation of the first branch in Southern California, formed at St. Paul's in 1882. The first Junior Auxiliary was an outgrowth of a class of boys and girls which she conducted and to which she gave the name "Little Missionaries." Her work was done and her influence exerted in the quietest of ways; so far as her words or her manner indicated, it had never crossed her mind that she was of any great importance in the world, but it is safe to say that in many a circle outside of her home, in church organizations and in the homes of many she helped, her presence and influence are sadly missed. It was not by might nor by power, but by the indwelling of the Divine Spirit that she touched so many lives so deeply.

T. C. M.

DISTRICT OF OLYMPIA

Kent. St. James's Church, the Rev. R. J. Arney, rector. With the completion of the $2,500 rectory, the contract for which has been signed, this parish will have one of the best equipped plants in the State of Washington. The parish house is a social center for the young people of the town, and its capital gymnasium, which furnishes the only legitimate indoor recreation for boys which the town affords, is doing a most useful work.

The district has met with a serious loss in the sudden death of the Rev. Allan Patterson, assistant at Trinity Church, and Missionary in charge of St. Andrew's, Seattle.

Mr. Patterson was ordained to the diaconate February 2, 1909, and was looking forward to his early admission to the priesthood at the time of his death, July 28th.

The Rev. Edgar M. Rogers, of St. Andrew's Church, Port Angeles, was married to Miss Mary Jane Luppen by the Rt. Rev. Bishop Keator, in St. Luke's Church, Tacoma, on July 8th.

ORDINATION

Mr. Sidney T. James was ordained to the diaconate in St. Mark's Church, Seattle, on Sunday, August 22d, by the Rt.

. Bishop Keator, the Rev. Dr. J. P. Llwyd, rector of the parish, preaching sermon. Mr. James is a citizen of ttle and has been connected with St. rk's parish for a long time. During past two years he has been a student the Episcopal Theological School, nbridge, Mass., and will return for the d year necessary to complete his rse.

n the case of well prepared candidates o expect to go on to the priesthood, it uld seem as if this plan of ordaining the diaconate at the end of the second r of seminary training had much to ommend it; since it enables the deacon work for one year under the imme- te eye of his instructors and without ing the responsibility which attaches the cure of souls. He can thus, at the l of his three years of training, have, at present, a year of work in the conate with such parochial responsi- ties as his position renders necessary, l with the gain of having had at least ne experience in his order prior to ering upon his labors. This is, we ieve, practically if not explicitly the e among our Roman Catholic brethren. r present method seems to the writer be needlessly trying and needlessly pensive of energy alike to the ordinand d to those whom he attempts to serve.

THE NEVADA CONVOCATION

The Fourth Convocation of the Mis- nary District of Nevada was held in Peters's Church, Carson City, Sep- mber 10th, 11th and 12th.

Everyone knows of Carson as the Cap- l of Nevada, but few except those who ve had the privilege of visiting it are are of the beauty of this old town, set wn in what is supposed to be a land of kali and sagebrush. It is reached by e of the most irresponsible and undig- fied little trains from Reno, whose uipment consists of one yellow coach the kind known as the "combination," d a number of freight cars. The train eks up to the Reno station within an ur and a half of scheduled time of de- rture, and when the passengers are mfortably settled leisurely steams off tween the fields of alfalfa which border e right of way, stopping now and then r an indeterminate period to let the ain hands pick golden rod, until, within half-mile of Carson the "combination" renches itself loose from the balance of e train and, switching to another track, yously coasts down the gentle grade to the heart of the city. The first im- ression of the city is prepossessing. ne sees the dome of the fine Capitol ilding, overtopping the trees, and the arer view confirms the first impression. visitor from California notices the ab- nce of flowers, but there are trees verywhere, and green lawns. Near the nter of the town the Church owns a lock of land. The Church building, ough of wood, is imposing, the position f its tower and spire and its correct lines iving it an apparent size which many a rger building does not possess. It tands back from the street, and, like so any of the residences, is surrounded by smoothshaven lawn, bordered with fty trees. A commodious brick rectory ccupies the other half of the block. The arish has unfortunately been vacant r more than six months, but is now oking forward to the advent of its new ector, the Rev. P. G. Snow, of St. Paul's Church, Kinderhook, N. Y., in the Dio- ese of Albany.

The Convocation opened with the cele- ration of the Holy Communion on Fri- lay morning at 11 o'clock. Bishop Rob- nson was the celebrant, and was assisted y the Ven. A. L. Hazlett, Ph.D.; the Rev. Thomas L. Bellam, reading the Epistle, and the Rev. Samuel Unsworth, reading the Gospel. The sermon was preached by the Rev. L. C. Sanford, Secretary of the Eighth Department. All the clergy resident in the district, with one exception, nine in number, were present at the service, vested.

Immediately after the service the Convocation organized in the Sunday School room adjacent to the Church. The roll call revealed the presence of lay delegates from six parishes and missions. The Rev. George C. Hunting was re-elected Secretary.

After lunch the Convocation reassembled and the Bishop delivered his annual address. He paid a tribute first to the memory of the two Bishops who had died during the year, the Rt. Rev. Edward Jennings Knight, Bishop of Western Colorado, and the Rt. Rev. George De Normandie Gillespie, Bishop of Western Michigan, to the Rev. William Reed Huntington, D.D., the most prominent presbyter, and to Mr. George C. Thoma, the most prominent layman, of whose distinguished services the Church had been deprived by death.

The statistics read showed remarkable progress in the district in the addition of new Churches at Las Vegas, Goldfield and Clover Valley, and rectories built or enlarged at Los Vegas, Tonopah and Ely. While this was gratifying, the Bishop said, the real work of the Church was not the erection of buildings, but the helping of the souls and bodies of men. He commended to the Convocation for its consideration the appointment of a Church teacher whose duties should be to visit such places as were unprovided with the ministration of the Church and organize and teach classes of laymen and women, who might be utilized as teachers in Sunday Schools in anticipation of the day when missions could be established and clergymen placed in charge.

He also urged the extension of the Women's Auxiliary by the formation of branches in every parish and mission in the district. At present but two parish branches existed, that at Reno and that at Virginia City.

The address of the Bishop was followed by the reading of reports of the year's work of the Women's Auxiliary, which were presented by Mrs. F. G. Patrick, the District President, and Mrs. S. D. Baker, the District Secretary.

Then, upon invitation, the Rev. L. C. Sanford addressed the meeting upon the purpose and the activities of the Women's Auxiliary, and upon the Department System of the Church and the work of the Department Secretary. After the transaction of a few matters of routine business the Convocation took a recess till Saturday morning.

In the evening a delightful reception was tendered by the Church people of Carson to the visitors in the rectory.

On Saturday the Holy Communion was celebrated at 8 o'clock in the morning by Archdeacon Hazlett.

The morning session was given to reports of committees, of the Archdeacon and of the workers in the field, of which it is not possible at this time to write as they deserve.

In the afternoon the Rev. Samuel Unsworth, of Reno, gave a most interesting address on his recent experiences in England.

Sunday, the last day of the Convocation, was a day of services, there being an early celebration, a mid-day Eucharist, with a sermon by the Rev. Percival S. Smith, of Elko, and a Missionary rally in the evening, at which four short addresses were delivered by Archdeacon Hazlett, the Rev. Harry Gray, of Los Vegas; the Rev. Lloyd B. Thomas of Tonopah, and the Secretary of the Department.

The business sessions of the Convocation were well attended by the Church folk of Carson, and the Sunday services were especially appreciated because the Church had been so long closed.

Convocation week in Nevada is proving to be a real rallying period for the people of the district.

A NEW DEPARTURE

A new and encouraging departure in Church work has recently taken form in the Diocese of Los Angeles, where a group of lay persons have gotten together in a community destitute of the regular ministrations of the clergy and have organized themselves into a body of worshippers, with regular services and an organized Sunday School for children. The name of this place is Upland, and the first service under the new regime was held on August 29th. We reprint from the **Ontario Record** this statement of the organizers of the movement, which appeared under date of August 26th:

"In the assembly hall over the Commercial Bank at Upland religious services will be held next Sunday morning, commencing at 11 o'clock. These services will be held under the auspices of a provisional committee having charge of the organization of stated services as prescribed in the Book of Common Prayer, which it is expected will eventually ripen into the establishment of a canonically constituted parish at Upland under the jurisdiction of the Protestant Episcopal Diocese of Los Angeles. The Prayer Book service will be strictly followed, and a brief address will be delivered. After the service a business meeting will convene to perfect an organization, to which all Episcopalians and all others in sympathy with a broad service in conformity with the Prayer Book are earnestly invited to be present and participate. It is urged that all having the Prayer Book and Hymnal bring them along.

PROVISIONAL COMMITTEE."

We learn form the **Sacramento Union** that the contract has been let for the erection of a Cathedral House in Sacramento to cost $30,000, the funds for this purpose being given by a lady who prefers to remain anonymous.

AUGUST AND SEPTEMBER MISSIONARIES

At the time of the earthquake the current of outging and returning Missionaries, which customarily flowed through San Francisco, was deflected to Seattle and Vancouver. But gradually, with the return of normal conditions, this city has resumed its place as the port of entry and departure for our embassies to foreign lands. Quite the largest party for many months sailed on the Siberia, which left this port on August 24th. The party consisted of Miss Ida N. Porter, returning to Shanghai, and seven new recruits, Miss Annie W. Cheshire and Miss Edith C. Piper for Shanghai, Miss E. T. Cheshire and Miss Alice F. Gates for Hankow and Deaconess Carlson, Deaconess Klemm and Miss Alice M. Fyock for Tokio. Miss Klemm is a member of All Saints' Parish, Pasadena, and will be one of the few representatives of the Pacific Coast in the foreign field.

Dr. C. Radcliffe Johnson of Sagada, returning to the Philippines sailed by the China, September 3d, and Mrs. Ella C. Perry, going to assist in the work at Honolulu, sailed by the Manchuria, September 8th.

The Church Times on Reservation

We need make no apology for presenting in these columns the following extended article on "Reservation," which appeared in the position of honor and in leaded type in **The Church Times** of August 20th.

To this careful and reasoned presentation there is little to be added, except, perhaps, to say that in the earlier and especially in the sub-Apostolic period, reservation of the elements for the communicating of the sick and infirm, and of Christians deprived of their liberty on account of their faith, is connected indissolubly with the thought of that unity of the body of which the loaf broken and the wine poured out was both the symbol and the pledge. It remains to note that the article is from the pen of "A Liturgical Correspondent," whose name the editor withholds, but who—it may be permissible to conjecture—is conceivably Dr. Wickham Legg. We have eliminated three or four sentences which bear rather upon the local English situation than on anything which concerns us here. Otherwise we give the paper in full:

"First of all," says the writer, "we do not intend to deal with the long and complicated question of the jurisdiction of the Court of Arches, but rather with that of the liturgical practices involved.

"There is a danger lest sympathy with one who suffers through the lack of competent ecclesiastical courts should lead to sympathy with all he has been condemned for doing. And there is a greater danger lest indignation at what appears to be a prohibition of reservation should be extended to the refusal to allow the service of Benediction.

"1. It should be clearly understood that Exposition of, and Benediction given with, the Blessed Sacrament are in no way necessarily connected with the practice of Reservation. Those who use the reserved Sacrament for these purposes seriously imperil the practice of Reservation among us. Reservation of the Holy Eucharist for the sick and infirm is a part of our heritage as members of the Catholic Church; it was practiced in all times and places from the earliestdays of Christianity, until it was attacked by a reactionary Puritanism which would have refused Communion to the sick even in any way, had it been possible.

"Reservation for the absent is merely an extension of the giving of Communion to those present which takes place during the service; there has been far too much tendency to look upon it as a separate "practice," as a kind of additional ceremony. It is the really separate ceremonies of Exposition, Benediction, and the like, for which the reserved Sacrament has been used, that are responsible for this idea. Had it not been for their introduction among us, we should not have had anything like the difficulty we have had to recover our lawful inheritance of reservation of the Blessed Sacrament for the sick.

"When the nature of reservation for the sick as a mere extension, to meet particular cases, of the act of communicating the faithful, is properly understood, then it becomes clear that we may look to the Ornaments Rubric of the Book of Common Prayer as indicating the ornaments—i. e., the vessel and place of reservation—to be used for the purpose.

"At the time of the Lambeth 'hearing' on reservation, it was pointed out that we have only to look to Scotland to find reservation for the sick in common practice since long before the Oxford movement, and merely taken as a matter of course, more or less of the Scottish liturgy being used for the sick Communion, only, of course, without the actual prayer of consecration.

"2. Exposition and Benediction, and all such uses of the Blessed Sacrament for purposes other than those for which that gift was given us, are of late introduction in the history of the Church, and are only used in parts of the Church. They are in no sense practices common to the whole Church. Even the elevation of the Host for adoration at Mass did not begin till the eleventh and twelfth centuries, and is locally Western; the Corpus Christi observances are later still, and Benediction only dates from the Reformation period. It was unknown in this part of the Church during what some call the 'ages of faith.' It is still but little used in many parts of Latin Christendom. All through the East it is absolutely unknown, or known only to be regarded as irreverent. The practical effect of its introduction among ourselves is disastrous, and experience has only too clearly shown that the result has been to inflame the devotion of a mere handful at the expense of making the Blessed Sacrament of Christian Unity a center of strife and discord.

If we trace the history of those observances which have clustered around the reserved Sacrament in Western Christendom, we can not but see that the result has not always been for the best. The use of the Blessed Sacrament as a means of testifying to Eucharistic belief, even as a protest against heresy, seems to have been singularly unfruitful of the desired result. The long course of protest and counter protest, which has gone on in this way, in the West, has done little to uproot low and unchristian views of the sacraments. If the materialistic views of our Lord's presence which were current in the West in the Middle Ages did not spring from the exaggerated forms of the **Cultus** of the Holy Eucharist, where did they spring from? Not from the writings of the great theologians. Mr. Darwell Stone in his recent "History of Eucharistic Doctrine" has been careful to show how even the mediaeval and later Western writers were careful to safeguard the spiritual character of the Eucharistic Presence. For ourselves, we feel that these men were not always in the right in their treatment of Eucharistic doctrine, but it is certainly not from them that there came those materialistic views which did so much to help the equally materialistic reaction of too many of the 'reformed' opinions.

"3. Apart altogether from legal or even liturgical considerations, are we, as Catholics, to countenance practices which lead to such modes of thought and speech as:

"'Before placing the Blessed Sacrament upon the altar, where for forty hours It is to remain exposed as upon a throne of love to receive and hearken to the petitions of Its subjects and Its children, It is carried in procession . . .

"'We may see under the canopy that golden sun which contains the Light of the World . . . (Abbe Sylvian, 'Histoire de S. Charles Borromeo),' quoted by Fr. Herbert Thurston, **The Month**, (February, 1896, p. 193).

"Or the expression recently used by Dr. Bourne, the Roman Catholic Archbishop of Westminster: 'It is not permitted to us to carry with us our Divine Master,' or the commoner way of speaking of 'The Prisoner of the Tabernacle.'

"When we are asked that old, old question, 'How can this man give us His flesh to eat?' (St. John vi., 52) does treating and speaking of the Holy Eucharist in this way make the answer any easier? Assuredly not, if we are to trust the evidence of our own experience and that of the Church. For as was pointed out in an article in **The Church Times** last year (October 23, 1908, p. 542) we have only to contrast the practice of the East with the later Western developments to note that whereas these Western innovations have been followed by endless heresies (largely Eucharistic) and terrible schisms, the faith of Eastern Christendom in the Real Presence and the Eucharistic Sacrifice has been unfaltering all down the ages, as indeed it was in earlier days in the West. And the East knows no use of the reserved Eucharist except for the Communion of the sick.

"4. Although it might perhaps be urged that such practices as Benediction are the logical development of the Western form of Eucharistic doctrine taught by the great leaders of the Catholic Revival, it can not be amiss to quote what one of them said about such developments. Dr. Pusey wrote:

"'There is absolutely no authority in the early Church for reservation, except for the sick, nor for placing the Blessed Sacrament in a monstrance, or censing, still less of blessing the people with it. This last seems to me a most unjustifiable use of the Presence which He vouchsafes us. He gave it for one end. He has never authorized us to use His gracious Presence for another. No one has told us that He does bless us so.

"'It is this imitation of modern practices in the Roman Communion which repels people from us. (Letter to Rev. C. N. Gray, 13 June, 1882.)'

"5. It is unnecessary to remark that no Catholic-minded priest, no one who really cares for the authority of the Church, will introduce services which are neither in the Prayer Book, nor yet authorized by lawful authority—that is to say, by the ordinary. Benediction and Exposition of the Blessed Sacrament are not ceremonies accompanying some authorized rite, but they bring with them a new and unauthorized service. It ought to be remembered that no such additional or unauthorized rite is implied by the use of reservation for the sick. That only requires so much of the non-consecratory parts of the Prayer Book service as circumstances demand. Scottish practice sufficiently explains this.

"6. Not only is the service of Benediction unlawful in this part of the Church—just as indeed it would be unlawful throughout the Orthodox East—but most, if not all, scholars hold that the ornaments used with it are unlawful. To attempt to include them under the Ornaments Rubric is to weaken the whole of our case in regard to the use and value of that rubric.

"A place for reserving the Blessed Sacrament for the sick is lawful if not obligatory, but if the Ornaments Rubric is worth the paper it is printed on, the

ustom indicated by the Church in this nd must be the use of the hanging pix r of the aumbry in the wall on the north de of the high altar, and not the abernacle upon the altar. To use an ltar tabernacle is to substitute another rnament for one prescribed. This is no ase of the cut of a vestment or of the se of a few other ornaments in addition o what the rubric includes; it is simply ne substitution of something else by virne of private judgment. And what is nore, the places of reservation covered y the Ornaments Rubric are still used n other parts of Western Christendom; oth hanging pixes and 'Sacrament Houses' are still in use elsewhere in the Vest, as also in the East. It is quite rue the Roman authorities prescribe omething else; but it is also true that ney prescribe something else in regard o many other matters, including ordiation.

"7. The English tradition was certainly o reserve at the high altar, and not at ny side altar. And this, we are told, vas generally the case in Scotland, where a richly decorated 'Sacrament House' on the north side of the altar eems to have been more usual than the anging pix. It may therefore be questioned whether those Bishops who require the Blessed Sacrament to be reerved in some side chapel are really folowing the tradition of this part of the Church. In our judgment it is not reservation at the high altar which should be voided so much as reservation in an alar tabernacle. The Blessed Sacrament hould be reserved with the greatest posible care and reverence in an aumbry or Sacrament House' on the north side of he Sanctuary, as a general rule, or, where possible, in the hanging pix. It is his last which is most in accordance vith English tradition, and it is this nethod which was in use in those cases n which we know that continuous reservation went on during the time that the irst Prayer Book was in force. Where he Bishop directs that reservation be in locked chapel, it would, no doubt, be easier to use the hanging pix than in many modern chancels.

"It may be added that we believe it is till the custom in Portugal to reserve in locked chapel. Of course, there is no irreverence in doing so; indeed, the more reverent way under modern conditions vill often be to keep the Blessed Sacrament secretly, so as to be out of harm's vay, as was generally the case in early imes. The Church has everywhere insisted on absolute security as an indispensable condition for the reservation of he Eucharist.

"8. Lastly, in regard to the practice of he Roman Church with respect to Benediction, it is generally understood that he Roman authorities are exceedingly strict in requiring Episcopal permission or it, although more so in some places han in others. But the precise amount of strictness in any given place can not be gathered, except first hand, from a Roman Catholic ecclesiastic of the locality. Anglicans can never be sure that hey are getting at what is really Roman aw or Roman use from even the newest of books. Quite apart from the wide varieties of local and national use which still exist on the Continent, it is impossible for anyone who is not in living ouch with Roman Catholic Bishops and uthorities to know that he is really carying out all rites and ceremonies in the exact way which the Roman Church prescribes, say for England.

"The concluding lesson of the whole natter is that we can only do our duty when we are true to ourselves, first as Catholics who appeal to the whole Church and not merely to the Roman part of it, and, secondly, as English Catholics who spare no pains to obey the law of the universal Church, in those things and in those ways wherein it is rightly mediated to us at the hands of that part of the Church in which we are placed."

A REMINISCENCE OF THE LATE REV. DR. HUNTINGTON

The late rector of Grace Church, New York City, was ever a staunch friend of the diocese of California, and took a just pride in the men that have come to us who had been previously members of his Grace Church staff. In our disasters of 1906 he was at the fore in sympathy, in counsel and in opening out to us instant and generous relief from Grace Church. That gave me the privilege of treasured memories, associated with the hospitality of that notable rectory. When lunching with him one day in 1908 the conversation turned to the interest he had in heirlooms, and it led to his showing me the secret drawer in the old cabinet, which had been in his family for generations, referred to by Dr. Oliver Wendell Holmes in the subjoined quotation from "The Professor at the Breakfast Table," to which he called my attention. To know that the "boy of ten or twelve" was none other than William R. Huntington himself, and that the illustration of Dr. Holmes had come from a visit of Dr. Holmes to his boyhood home gives fond significance to the quotation now:

"At the house of a friend where I once passed the night was one of those stately upright cabinet desks and cases of drawers which were not rare in prosperous families during the last century. It had held the clothes and the books and the papers of generation after generation. The hands that opened its drawers had grown withered, shiveled and at last been folded in death. The children that played with the lower handles had gotten tall enough to open the desk—to reach the upper shelves behind the folding doors, grown bent after awhile—and then followed those who had gone before, and left the old cabinet to be ransacked by a new generation.

"A boy of 10 or 12 was looking at it a few years ago, and, being a quick-witted fellow, saw that all the space was not accounted for by the smaller drawers in the part beneath the lid of the desk. Prying about with busy eyes and fingers, he at length came upon a spring, on pressing which, a secret drawer flew from its hiding place. It had never been opened but by the maker. The mahogany shavings and dust were lying in it as when the artisan closed it, and when I saw it it was as fresh as if that day finished. Is there not one little drawer in your soul, my sweet reader, which no hand but yours has ever opened, and which none that have known you seem to have suspected? What does it hold? A sin? I hope not."

WILLIAM F. NICHOLS.

MEMORIAL RESOLUTION

The committee appointed at a special meeting of the Board of Missions, held in Emmanuel Church, Boston, on July 28th, to prepare a minute concerning the the late Dr. William Reed Huntington, beg leave to submit the following report:

"The loss which the Church at large has sustained in the death of this distinguished presbyter will no doubt be voiced at some other time and in other ways and forms, but it is for us, his associates in the Board, to note and give expression to that sense of grief and loss which is so profoundly and keenly felt by us, and to make grateful acknowledgment of the invaluable service which, as a member of this Board, he has rendered to Christian missions. He was, in point of service, one of its oldest members, and seldom was he absent, in spite of his arduous duties in many other directions, from its stated and regular meetings. And when, about a year ago—because of his advancing years and feeling that he could not give sufficient time and strength to the performance of his duties as a member of the Board—he offered his resignation, so general was the regret with which it was received that he was earnestly asked to withdraw it, even if his membership should thereafter be nominal rather than real. To this desire so strongly urged he yielded and gave consent, but not on that condition. In deference to the judgment of his fellow members he was willing to remain, but he was not willing and did not wish to have his burden lightened. This was characteristic of the man. Whatever he set his hand to do he always tried to do thoroughly and well. He did not shrink or shirk. And so down to the very close of his earthly life he was an active participant in the councils of the Board, and in the important duties of its Advisory Committee, of which he had been for many years an honored and trusted member.

"As the rector of one of the largest parishes in the country, as Chairman of the Committee on Fabric of a great diocesan Cathedral, as a leader in the enrichment of the liturgy of the Church, as the restorer of the ancient Order of Deaconesses in the Church, as an accomplished and versatile writer and the author of many books, as a brilliant and keen debater in the discussions of the General Convention, and as the champion of Church unity, he has made a notable record; but in none of these respects has he rendered a greater service to his fellowmen of every name and race than in the efforts which he made as a member of this Board to lengthen the cords and strengthen the stakes of the Kingdom of Jesus Christ.

"**Resolved,** That this tribute to his long and faithful service be spread upon the minutes of the Board and printed in the Spirit of Missions, and that copies thereof be sent to the Church papers."

DAVID H. GREER,
ALEXANDER MANN,
LEONARD K. STORRS,
GEORGE GORDON KING.

A BUSY MAN'S PRAYER

(By L. L. RICE, Ph.D.)

With gratitude for Thy protection during the night watches, I begin, O Lord, the new life of a new day. My path will be the busy thoroughfare; walk thou with me unseen. My thoughts must be of stocks and bonds, of houses and lands; let not my heart cleave to these things but, through the sweet influence of Thy spirit, incline me to see things that endure. I shall be tempted to-day—I may be drawn to the verge of some awful mistake; in the swift moment of danger when I can not withdraw to the closet of prayer, give me to know the right and the power to do it. Let not trifles ruffle my temper, nor disappointments unman me; let not exacting duties make me selfish and churlish; give me rather a sunshiny face, a forthright hand, and the joy of a word fitly spoken to some timid, discouraged soul. Strength for the day's service give me in such measure as Thou willest; pass my sins of omission; and when the shadows fall bring me again, unsullied by word or deed, to sweet refreshing sleep. Amen.

The Rev. W. A. MacLean, recently appointed priest in charge of Holy Trinity Church, Alhambra, Diocese of Los Angeles, began his work in that mission on August 22d.

Bishop Spalding

The Rt. Rev. Franklin Spencer Spalding, D.D., Bishop of Utah, was born in Erie, Pa., about forty-three years ago. His boyhood was passed in Colorado, of which his father was elected Bishop in 1873. He was educated at Princeton and at the General Theological Seminary in New York. He was ordained to the Diaconate in 1891 and the priesthood in 1892. His early ministry was spent in the Mission field in Colorado, but in 1896 he accepted the rectorship of St. Paul's Church in the town in which he was born, the parish which his father had ministered to before him and from which he had been elected to the Episcopate. The General Convention of 1904, at Boston, elected five Missionary Bishops, one of whom was the Rev. Mr. Spalding, who was chosen to succeed the Rt. Rev. Abiel Leonard, D.D., deceased, as the Bishop of Salt Lake, and who was consecrated December 14, 1904.

At that time the district consisted of the State of Utah and of parts of the States of Nevada, Colorado and Wyoming. In 1907, the boundaries of the Missionary jurisdictions were rearranged on State lines and since then the Missionary district and the State of Utah have been coterminous.

Bishop Spalding is one of the ablest speakers in the American Church. His opinions are always clear-cut and expressed with absolute frankness. His language is terse and witty. His addresses would be forcible if delivered by a phonograph, but derive their great strength from the earnestness of the man behind the message. He has agreed to spend nearly three months on the Coast, telling the story of his work in Utah. His itinerary is published in another column, that all may avail themselves of the most convenient opportunity to hear him.

THE VISIT OF A MISSIONARY BISHOP

A Missionary Bishop is expected to leave his diocese once in two years and travel for a few months in the interests of the Board of Missions. He presents the needs and opportunities of his particular field and applies the gifts and offerings which may be made to the development of the work over which he is placed.

Hitherto New York and Philadelphia have been the Meccas of these Episcopal pilgrims. It has been assumed that the Atlantic Coast is the home of the full pocket book.

The Bishop of Utah has maintained for some years that the financial advantages of the East over the West have been exaggerated. The Coast cities boast of their bank clearings and building operations. There seems to be plenty of money for commercial purposes. There is also enough for social requirements. The entertainment of the fleet last year, the hospitality extended to conventions of one sort or another, not to mention the thousand and one minor occasions, represent expenditures which no one begrudges, but which no one has estimated. Is there no money for the philanthropic and spiritual enterprises which touch our real interests more closely and make demands more imperative? That the money is here and that it is at the service of mankind is evident from many local charities which are generously supported. The Presbyterians have abundantly demonstrated that no small sum is ready to be liberated for Christian Missions. To say that the members of the Episcopal Church have no share in the general prosperity of the West is absurd, and to assert that they are lacking in generosity would justly arouse resentment. The fact remains that the Coast dioceses have never met their apportionment, though the amount asked for, five cents a month per communicant, is preposterously small, nor has this failure been offset by large gifts in other directions. The truth is, the resources of the Church in the West have never been reached. The people have not been taught to give.

At the recent Council in Spokane, when department possibilities were under discussion, Bishop Spalding was urged by the Bishops to begin the campaign of education by coming to the Pacific Coast this year instead of going East, and so for the first time we are to have the privilege, long appreciated on the Atlantic Slope, of a visit from a Missionary Bishop.

The results of this visit will not be gauged by the contributions to the Bishop of Utah's work, though it is to be hoped that they will be many and large. The gain to us, in the broadening of our interests and sympathies, in the enlarged understanding of the scope and opportunity of the Church, in the quickening of the sense of responsibility for our brethren beyond the mountains, and above all in the experience of the blessedness of giving, will be immeasurably greater. It is difficult for a parish to learn that its life and prosperity depend upon its Missionary earnestness; upon what it does for others, not upon what others do for it. That our Pacific Coast Parishes are ready to begin to learn this lesson is evident, first of all by the unanimity with which our diocesans have urged Bishop Spalding to come here, and, secondly, by the fact that more parochial invitations have been extended than the time of the Bishop permits him to accept.

BISHOP SPALDING'S ITINERARY

Diocese of Oregon

Sun., Oct. 3d, a. m.—Trinity, Portland; p. m., St. Stephen's, Portland.
Tues., Oct. 5th—St. Paul's, Salem.
Wed., Oct. 6th—Good Samaritan, Corvallis.
Fri., Oct. 8th—Woman's Auxiliary, Portland.
Sat., Oct. 10th—a. m., St. David's Portland; p. m., St. Mark's, Portland.
Tues., Oct. 12th—Men's Club, dinner, Portland.
Wed., Oct. 13th—St. Mary's, Eugene.
Thurs., Oct. 14th—St. Luke's, Grant's Pass.
Fri., Oct. 15th—Trinity, Ashland.

Diocese of California

Sun., Oct. 17th—Stanford University. Afternoon, St. Luke's and Grace (united), San Francisco; night, Trinity, Oakland.
Sun., Oct. 24th—Morning, St. Mark's, Berkeley; afternoon, St. Paul's, Oakland; night, All Souls, Berkeley.
Mon., Oct. 25th—Afternoon, Diocesan Branch, W. A.
Tues., Oct. 26th—Convocation of San Francisco.
Wed., Oct. 27th—Evening, Men's Club, St. Mark's, Berkeley.
Fri., Oct. 29th—Afternoon, Woman's Auxiliary, St. Mark's, Berkeley.
Sun., Oct. 31st—Morning, San Mateo; afternoon, San Jose; night, St. John's San Francisco.
Mon., Nov. 1st—Trinity, Oakland.
Wed., Nov. 3d—St. Stephen's, San Francisco.

Diocese of Los Angeles

Sun., Nov. 7th—Morning, Christ Church, Los Angeles.

A GRATIFYING INCREASE IN OFFERINGS FOR MISSIONS

To Editor of The Pacific Churchman:

You have been of such help to us in the past in publishing facts concerning the progress of the Apportionment for General Missions, that we think you will be glad to receive news as early as possible for your readers concerning the increase of contributions from all sources to August 1st. That increase is $97,700. From September 1st to April 1st the increase was $26,000. By May 1st it had dropped to $7,700; but by June 1st it had risen again to $27,500, and on July 1st it was $73,000; and now, as stated above, it has reached $97,700.

This increase is from all sources. From parishes and individual contributions has come more than half the increase, or $50,000; from the Women's Auxiliary, $20,000; from the Woman's Auxiliary United Offering, $12,000; from the Sunday Schools, $9,000; and from other sources, $6,000. Evidently large numbers of Church people everywhere have welcomed and acted upon the suggestion that larger gifts for the current work of General Missions should be made as a memorial to our late Treasurer of the Board of Missions, Mr. George C. Thomas. We sincerely hope that this rate of increase may be continued and improved upon until the close of the fiscal year in order that the threatened deficiency may be averted or reduced to a very small amount. Many parishes and dioceses we know are making special efforts to complete their apportionments, and as it has been practically determined that the meeting of the Board of Missions will be postponed until September 28th the books of the Society will be kept open until that date in order that every effort may be made in parishes and by individuals to secure and send in still further offerings. A little later we will be glad to send you the usual results by dioceses, but have felt that the above should be sent out at once.

Yours very truly,
E. WALTER ROBERTS,
Assistant Secretary of the Board of Missions.

New York, August 5, 1909.

HIS BUSINESS

An Irish lawyer, noted for his wit, was engaged by a lady to defend an action her husband was bringing for judicial separation. While cross-examining the plaintiff, he asked: "You wish to leave this woman because she drinks?" "Yes, sir." "Do you drink yourself?" "That's my business!" angrily. Whereupon the unmoved lawyer quietly asked him: "Have you any other business?"—**Tit-Bits.**

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Rector and Principal.

The Church and Social Service

Edited by the Rev. Cecil Marrack, Chairman California Social Service Commission

A TRIBUTE TO CALIFORNIA

Mr. Clinton Rogers Woodruff, editor of the Department of Social Welfare in **The Living Church**, writes as follows in a recent number: "The Social Service Report overshadowed everything else in the last California Diocesan Convention. So enthusiastic was the reception accorded by the audience which was gathered in Trinity Church that the Bishop was obliged to call the meeting to order and remind those present that they were in a sacred edifice. The Report, which we hope to notice at length in a later issue, has attracted most favorable notice, and the committee is regarded as the most efficient organization of religious workers in its particular community."

CENSORSHIP OF MOVING PICTURES

One of the greatest reforms accomplished recently in San Francisco was secured by the passage of an ordinance providing a committee for the censorship of moving picture exhibitions. In the past these pictures have sometimes been such as to degrade the young and impressionable. The Chairman of the Board of Censorship is Mr. J. C. Astredo, of the California Social Service Commission, who was the Mayor's appointee. The first report, covering the work done during July and August, shows that 475 films were inspected, of which 22 were either rejected or approved only after objectionable features were eliminated. An interesting feature of the situation is the fact that the moving picture men themselves display a hearty desire to satisfy the requirements of the Board of Censorship.

The Social Service Commission is at present engaged in the effort to provide a similar Board for the censorship of plays, as the District Attorney has practically admitted his inability to cope with the indecent stage, under the existing statutes.

CHURCH LEADERSHIP IN CHARITY

One of the leading charity workers of America has the following to say of the relation of the Church to Organized Charity: "After all has been said in objection to past and present methods of Church charity, we must realize that, if the poor are to be effectually helped by charity, the inspiration must come from the Church. The Church has always been and will continue to be the chief source of charitable energy, and I believe that, to an increasing degree, the Church will be the leader in charitable experiment and in the extension of the scope of charitable endeavor. In the Church or now here we must seek the organized devotion that shall protect the children of the poor from greed and neglect; that shall advance sanitary and educational reforms; that shall supply purer and higher amusements for the people, and shall bring to them more and more, as time goes on, of the advantages of modern life."

A PARISH VENTURE

St. Stephen's Parish has entered upon an experiment unique in San Francisco, by placing its agencies at the disposal of the Associated Charities for friendly visiting within the borders of the parish. Through the changed conditions following the earthquake and fire of 1906 the parish now covers one of the most thickly settled portions of the city. The outcome of the experiment is awaited with great interest by those who are concerned in it. On the one hand, it is felt that the Church will benefit by the introduction of modern methods familiar in the work of organized charity. It is thought also that the work will be aided by the consecrated spirit that should be brought to it by Christian workers. Should the venture succeed, it will doubtless help to solve the problem of friendly visiting in a great city if other Churches will volunteer. Miss Elizabeth Ash, of the Telegraph Hill Neighborhood Association, has consented to act as Advisory Secretary in the work to be undertaken.

SOCIAL SERVICE REPORTS

Those who desire copies of the Report of the Social Service Committee to the 1909 Convention of the Diocese of California may secure them by addressing the Chairman, Rev. Cecil Marrack, 1556 Fulton street, San Francisco. To rectors desiring them sufficient copies will be sent for distribution in their parishes.

THE CHURCH AND LABOR

Writing in **The Survey** of September 4, 1909, Mr. Graham Taylor says:

"One other sign of the new times which are just appearing on the horizon of the working world is the entrance of the Churches into the arena of industrial conflict. Standing aloof so long from the struggle, they have seemed to the contestants like mere spectators, either indifferent to the tremendous human interests at stake or helpless to influence even the ethical and religious issues involved. Not only individually, but collectively the church membership is slowly but surely awakening to the fact that industrial relationships are not more truly economic problems than they are ethical and religious, both in their essence and issues. Religion practically applied to industry can not fail to hasten the realization of industrial democracy, and it will be the salt to preserve it without the loss of its savor."

The Presiding Bishop has taken order for the Ordination and Consecration of the Rev. Arthur Selden Lloyd, D.D., Bishop Coadjutor-elect of the Diocese of Virginia, as follows:

Time—Wednesday, October 20, 1909.
Place—Christ Church, Alexandria, Va.
Consecrators—The Presiding Bishop, the Bishop of Southern Virginia, the Bishop of Virginia.
Presentors—The Bishop of West Virginia, the Bishop Coadjutor of Southern Virginia.
Preacher—The Bishop of Albany.
Attending Presbyters—Rev. John J. Lloyd, D.D., Rev. William Meade Clark.

Faithfully yours,

David G. Tuttle,
Presiding Bishop.

ST. JOHN'S UNIVERSITY, SHANGHAI

The report of St. John's University for 1908-9 has just been published by the Board of Missions in the form of an attractive leaflet for free distribution.

The institution is located in the suburb of Jessfield, about five miles from the heart of the city of Shanghai. The cornerstone of the first building was laid by the late Bishop Schereschewsky, April 14, 1879, on a lot of land, consisting of thirteen acres, and costing $4,500, purchased the previous year. In thirty years seven additional acres have been secured and four buildings added to the original structure. The total estimated value of the investment at present is about $100,000.

The University is incorporated under the laws of the District of Columbia, and is empowered to confer degrees in arts, science, medicine and theology. Besides the Rev. Francis Lister Hawks Pott, D.D., its able President, the faculty numbers nineteen professors, chiefly foreign, and twenty-five native instructors.

The student body has grown from the orginal dozen to 235. About one-third of the present number are Baptized Christians. At first it was necessary to persuade young men and boys to come to St. John's by giving free tuition and board, but the institution has become so indispensable to the Chinese that now it is never able to accommodate all the students applying for admission. Gradually the payment of tuition fees has been required so that at the present time the annual income is more than $15,000, and St. John's is nearer the goal of self-support than any American college of similar size and character.

Like the universities in this country, it is obliged to appeal to the public for funds to meet its growing needs, but it may be confidently stated that no educational institution in the United States has the opportunity to wield an influence for the good of this Nation equal to that which St. John's University has for the future development and welfare of China.

It is impossible in this brief notice to do justice to the remarkable work done in the several departments of the University, or even to outline the plans for its future which are being entertained. Readers must be referred to the report itself which may be had of the Board of Missions by asking for Leaflet No. 270, or may be ordered of the Department Secretary.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK, Aug. 30, 1909.

TO THE EDITOR:

The many friends of the Rev. Charles E. Rice of Alaska, who has been spending his furlough at home and is now returning to take up work at Seward, will be interested and concerned to hear the news contained in the following telegram, just received at the Missions House:

"Shipwrecked. Lost everything. Family safe. Waiting for another boat for Seward.

The telegram was sent from Juneau, August 29th. Mr. Rice and his family were upon the ill-fated steamer Ohio.

In his travels and addresses through the country Mr. Rice has made an excellent impression and won much regard. Some who have come to know him and his faithful work desire to assist him in this serious difficulty. Any sums sent to the Missions House designated for this purpose will be forwarded with the greatest promptness.

HUGH L. BURLESON,
Secretary to the Board of Missions.

THE CHURCH AND THE NEWSPAPER

"Newspaper men should be treated as allies instead of as spies and impertinent meddlers in things which do not concern them. We can take them into comradeship in the work we are doing and, by treating them as friends instead of enemies, secure their confidence, good will and co-operation."

So said the Rt. Rev. Charles Scadding, D. D., Bishop of Oregon, in the course of an address on "The Secular Press as a Missionary Agency," at the biennial session of the Eighth Missionary Department, held recently in Spokane.

Bishop Scadding intimated that the average minister does not know news, when he mentioned that frequently an item of vital importance is concealed in a mass of matter otherwise of not the least interest to the reader. On this point he said:

"If you could hear the righteous indignation and the unrighteous abuse, and, I fear, profanity, created in newspaper offices of Friday nights when all hands are called to 'fix up the church notices' for publication, there would be instant reform in this direction. I am told that week after week and year after year there are poured into the newspaper offices these carelessly written notices, often in almost undecipherable chirography, with no regard for the style of the paper for which they are written, frequently written on odds and ends of paper, and often on both sides and thrown together in a haphazard sort of way.

"The task of preparing several hundred notices has become the most detested work in the newspaper offices, and every Friday night our civilizing influence on the working staff is in a large measure undone. It is only due to the newspapers that we be courteous, even in this small matter, and take pains to secure uniformity and cleanliness and to present well-dressed and carefully prepared 'copy.'

"In preparing matter for the press you should observe newspaper rules of composition. Tell your story in the first three lines—three words are better—and elaborate afterward. Then the reader can not 'ring off' before you have told him the gist of what you have to say."

Bishop Scadding said the value of the newspapers as a missionary agency depends upon the willingness of the ministers to go and make some effort in assisting it; "and," he added, "in considering the subject it is necessary for us at the outset to appreciate, not the theoretical function of the secular press, but what it actually is, and what it actually does for the people. It is not the 'molder of public opinion;' often it is not even the leader; but it does supply the facts, the fancies, the fallacies, if you please, on which public opinion is based.

"It must be borne in mind that the newspaper, even though it has 24 pages, has not a single line to waste. It pays thousands of dollars for matter it does not print, and it is safe to say that no newspaper uses half the matter poured in upon it by the press associations, its special correspondents and the public generally. The great bulk of this news matter is bought and paid for, though never destined to see daylight, not because it is not news, but because matters which the trained senses of the editor pronounce more important news crowd it out.

"Those same trained editorial senses are constantly on the alert for the important item. Just mention in the midst of three columns of really important church reports the mere incidental fact that the Rev. John Doe has resigned and that the resignation was accepted, and be prepared to turn out of bed at night and explain to half a dozen reporters all about the affair. The next morning the line of resignation may appear as three columns, while the three columns of church news will occupy scarcely more than that many lines. The editor knows that only three lines in your article contained the real news of the day and would help the sale of his paper.

"Now, it can not be argued that we should encourage sensational doings with the view of calling public attention to the church and its work. Even to a salacious morsel the editor himself would prefer a piece of news of an entirely different character, but he has his finger on the public pulse and he knows what is required. To me it is a certain indication, when a newspaper shows disinclination to give space to an article, that it will not be read if published.

"We can assume a different attitude to the newspapers. We can take a generous view of existing conditions, accept the newspapers as having a right to all our news, and show them that we are in sympathy with them.

"If we are to make good use of the secular press we can not overestimate the importance of the makeup of our articles and news notes. I believe that there is much of our work that could be presented in such dress that it would be attractive to the editor and, consequently, to the people. I fully believe that the establishment of a news clearing house in the Eighth department under the management of our departmental secretary, to whom missionary experiences, news notes and brief church teaching could be sent for general publication in the secular press would be an experiment well worth trying.

"It must be remembered that the secular press is a democratic forum. The clergyman or layman who comes into this agora and mingles with the Attic demos must gird himself. The demos in its collective capacity is a juggernaut. It reminds me of what the colored porter in the barber shop said the other day, attributing his words to the 'good book.' 'The Lord,' he quoted, 'ain't got no respect for nobody.'"

THE CLAIM OF CHILDREN

(By REV. A. W. HAMLEY.)

Had I the power to coin into law my fixed conviction, a prospective benedict must have something more to show than the price of a license before he could be legally married. He must be able to show himself of sound mind and sound body and sound morals. He must show both the ability and the disposition to maintain a home.

The generations yet unborn have a right to protection. Every child has an inherent right to be well born. Multitudes of children are not so much "born into the world, as they are doomed into it." Their fate is sealed a hundred years before they are born. There is a tremendous miscarriage of justice in every criminal court. In many cases the father or the grandfather of the great-grandfather should have been hanged or imprisoned instead of the poor fellow who receives sentence.

Are you a father? Then take time to be a father. Are you a mother? Then take time to be a mother. No enterprise can be so deserving, no cause can be so sacred, as to the justify the neglect of your children. Too busy, do you say, to have a share in the rearing of your family? Then you are too busy to have a family. You have no more moral right to be a father if you can not find time to do the work of a father than you have to be an alderman if you can not find

e to do the work of an alderman. Many a father spends more time on his ving horse or his automobile than he s on his boy; and yet he expects that to be a credit to him. That father kes a serious mistake who will not e time to be a companion to his boy. d pity the father whose boy goes ay from him and to others for counsel l sympathy. And especially, God pity boy! Do you want to save your y, your girl? Then make home the rest spot on earth. Make it just as ractive and cheerful as you can—not the occasional guest, but for the boy d girl.

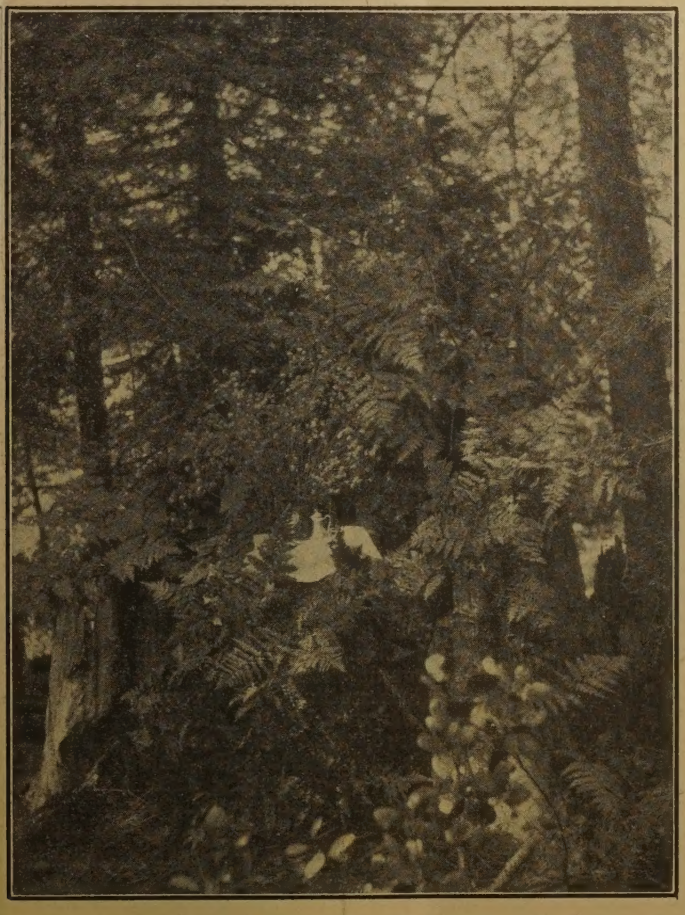
The child deserves more than the occsional guest. If you have one cheer, sunshiny room in the house, give it the child. If any one must sleep on straw tick or a slat bed in the attic, let be the occasional guest. And may I ter a special plea for the boy? Is it not ue that if any one is neglected in the me it is the boy? "Anything is good ough for him." I say it is not. Nothg is good enough for him but the very best home can afford. Many a boy takes to the street because there is no room for him in the home. Had he a pleasant, cheery room, all his own, well stocked with good reading and wholesome games, to which he might be free to invite his friends for a pleasant evening, the street would have no attraction for him. The cost of a cheery room for your boy is your best investment.

CHAPEL AT LAKE TAHOE

The following description of the chapel which has been erected on the shores of Lake Tahoe through the efforts of the Rev. C. M. Lathrop, of San Francisco. and which was used for the first time on August 15th, is taken from the **Evening Democrat** of Marysville:

"This church is a rather novel one, being only about fourteen feet square, built of stone and finished in the best possible manner. It is made so that the entire front opens out, serving to permit of free sound waves, not unlike the Greek theaters of ancient Rome and in California cities to-day. The church building is used exclusively by the pastor and choir, the pews being the ones made by nature under the lofty cedars. There were nearly two hundred who attended the first services, every one of whom expressed appreciation of being afforded so delightful a spot in which to worship. The plans were drawn by Architect Bliss."

Through the generosity of two Churchwomen of the Diocese of Los Angeles, Misses Ellen and Virginia Scripps, Bishop Johnson is able to announce the assured possession by the Church of two schools for girls in Southern California—a day school at San Diego and a boarding school at La. Jolla—for both of which admirable sites have been given by the ladies in question. Added to this, the Misses Scripps have been equally generous in providing for the putting up of buildings, and that for San Diego is already under way. At La Jolla a beginning is being made with one building to accommodate between thirty and forty girls, and others are soon to follow.



A SUMMER SHRINE

A SUMMER SHRINE

Sky-dome of turquoise sunned our mountain shrine,
High pillared by the circling giant grove,
Where sweetest sanctities of nature strove
To hush all consciousness of man's design,
Our altar, relic of a mighty pine
Whose forest crash had left a jagged break
In rooted trunk, a reredos to make
Where wildwood ferns and flowers deftly twine,
Twin parable of endless life divine!
Fresh fronds and fragrance o'er the fallen tree!
New faith, new hope, new love, new setting free
From sin, in sacramental bread and wine.
Choir birds and soughing breeze with anthem zest
Sang Tahoe's Benedicite of rest!

Rubicon Park, W. F. N

Lake Tahoe, Cal., August, 1909.

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HOW THE BOY WAS SAVED

By B. B. Lindsey, Judge of the Juvenile Court of Denver.

Shameful to relate, he was in jail. A strange place for a twelve-year-old boy with a soul and heart.

The jailer had telephoned me one cold wintry night that the boy was in a spasm of crying and had so alarmed him that he urged me to come at once. I grabbed my coat and hat and went out into the night, feeling that the pitiless beat of the sleety rain was even kinder than a criminal law that condemns little children to crime and iron cells. But this was before the fight against the jail was fought and won. This was before love and firmness had supplanted hatred and degradation.

Behind iron bars that would shame the king tiger of the jungle I found the boy. He was sleeping, and you would have thought not a care had ever visited that little tousled head with its worn and tear-stained face. But he wakened, startled by the grating of iron bolts and bars, and clinking of great keys turning in their solemn, monotonous locks, as the jailer, leaving me alone with the boy, returned from the cell back into the dimly lighted corridor.

The boy, frightened at these strange surroundings, looked at his new cellmate at first cautiously—almost fearfully. Then a look of joy and gladness came to his eyes, as might come from the captive at the approach of deliverance. The boy knew me, for he had been a chronic little truant, and there may have been worse things, but they may be left unsaid, for it was the boy, and not the "things" we were trying to redeem.

I sat down in the cell on the iron floor and put my arm around the boy. I told him how much I thought of him, and how I despised the bad things he did. Yet what could I do if he did not help me? I might help him, but I could not carry him; I would always be his friend, but he was getting both himself and me in trouble if he "swiped things," for if I should let him out and he "swiped things" again, would not the officer say that the judge made a mistake in not sending "that kid to the State Industrial School, where he would not have a chance to swipe things?" Then they would say both the judge and the boy should be in jail. How could he expect a judge to keep his job if his boys did such things? He saw the point and standing upright there in the cell the light in his eyes speaking better than his words, the earnestness of his promise to "stay wid yer, judge," as he tearfully declared he would never get me into any trouble and we would both keep out of jail.

And so I almost as tearfully accepted his proffered protection, and out of the jail we walked together into the now raging storm. And yet, it was no such storm as had raged in that boy's life—a home blighted by a father who had deserted and trodden under foot every vow he took at the marriage altar. And so a father's care, the divine birthright of every child—had been denied him. The boy was not bad. His opportunity had been poor; his environment was bad. I took him home to his mother, a poor, struggling woman deserving of a better fate than to toil all day to feed and clothe her hungry children. A child with no father and a mother, however noble, who under such handicaps and difficulties tries to perform the functions of both, generally fails to perform that of either. Is it a wonder, then, that the child is not "brought up in the way it should go?" Is it the child's fault? If not, why then the jail and degradation?

The boy returned to school. He brought good reports for over two years, and with them he brought joy and gladness. We had, in a poor way, tried to supply what was lacking in his little life, but to do this well a spark had to be struck somewhere, or a heart-string had to be sounded that would respond.

One day his mother came at the end of a weary, toilsome day to tell me that Harry was a changed boy. She told me how thoughtful and loving he was, and that once when she had been sick he had, with the tenderness of a woman, waited on her and given up all the pleasures of the street. Finally the tears came into her eyes, and she said: "Judge, I never knew just why Harry changed so much till one one day, while I was ill, and he had been so sweet and kind, I asked him how it was he became good for the judge, and looking up into my face, with a tear in his eye, he said: 'Well, mother, you see it's this way: if I ever gits bad, or swipes things again, the judge—the judge will lose his job—see?—and he is my friend—he is—and I am goin' to stay wid him.'"

BISHOP DOANE ON CHURCH UNITY

The last day of the 27th Church Congress, which met from May 10 to May 14 in Boston, was noteworthy for the very large number of persons in attendance upon its discussions. In the morning the subject was "Church Unity;" in the afternoon, "The Office and Work of the Holy Spirit." Perhaps the most striking utterance at the morning session was that of the Bishop of Albany. We reproduce the subjoined account of his address from the columns of the New York Churchman:

Bishop Doane began by saying that the outlook depended on the looker. The outlook for a unity that involved uniformity of religious opinion or even expression of feeling was not bright. Practically at present it could mean only absorption by Rome in the West or East. We might look backward fondly, but hardly forward confidently, to the days of dwelling with "one heart and one mind together in prayer." The Lord had prophesied not one fold but one flock. All who profess and call themselves Christians, even if not in the way of truth or holding the faith in unity of spirit, were in and of the Catholic faith. The gulf that parted us from Rome was indeed beyond the power of any but God to bridge. That Church was Marian and Petrine rather than Christian. With the Eastern churches there seemed at least the possibility of a better understanding, but he wished "that our eyes were turned more as they used to be toward the Old Catholic movement in Europe," and thought it our bounden duty to take steps toward reconciling the Reformed Episcopal Church in America, whose separation was hardly yet hardened into stiffness.

"As to the Protestant churches, separated from us and from each other," he said, "the two strong Lambeth statements must be borne in mind—first, that care should be taken to do what will advance the reunion, of the whole of Christendom and to abstain from doing anything that will retard or prevent it; and, secondly, that the Anglican Church must contend for a valid ministry as they understand it, and stipulate it for themselves and for any communion of which they are members; but it is no part of their duty to pronounce negatively upon the value in God's sight of the ministry in other communions. We are in danger of both impatience and impertinence if we will devise distinct and definite plans about it. The three things that are needed most are patience and prayer and conference."

The spread of irreligion, the tendencies and theories that corrupted the sources of our moral nature, were a summons to all churches to get together and agree at least on the proportion of their differences and agreements. We must not suppose or propose that all ministers should come to us for ordination. The "Preface" to the Ordinal made no such negation of the lawfulness of the ministry of other churches. There was too much talk of schismatics and heretics. Such words were applicable, perhaps, to the founders of sects, not to their followers. There was general agreement among all who recognized Christ as divine. If validity meant being valid to save, others had a valid ministry and the rubric in the Confirmation Office was not meant to exclude the unconfirmed from occasional Communion.

"I am quite sure," he said, "that we must insist that the breach in the unity of Christ's body is functional, and not organic. May I venture also to say that, while we dare not let go of the past, in order to seize the present or secure the future, there seems to me to be a danger in hindering the outlook for visible unity by organizing schools of thought into parties and under the name and appearance of union creating disunion and division among ourselves."

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Benediction of the Crocker Memorial

THE MAIN BUILDINGS

THE DINING ROOM

he service of Benediction of the cker Memorial Building of the Armit- Orphanage took place on Tuesday, tember 7th, at which time the build- was formally transferred to the

of the wedding of the parents of the donors, and stated that the building was for the care of orphans of the State of California, regardless of creed. After the acceptance of the gift by Mrs. Henry T.

an enduring monument to the generosity of the donors. The building will accommodate two hundred and fifty boys and about twenty attendants, and the Superintendent writes of it as "the finest ever."

THE PORCH

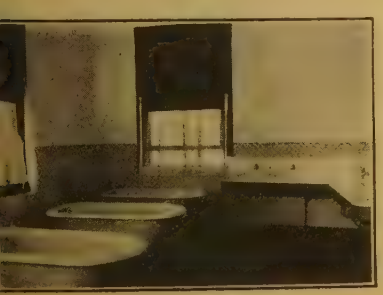
THE READING ROOM

A HALLWAY

rd of Trustees by Mr. Charles Tem- on Crocker on behalf of his sister, s Jennie Crocker, and himself. There a short service, consisting of the In- ation, part of the Sixty-eighth Psalm,

Scott on behalf of the Lady Managers, and Mr. Antoine Borel, on the part of the Board of Trustees, BishopNichols made a brief address. The ceremonies closed with the raising of a new flag, presented to the boys by Mr. Borel, which was run up to the top of a new pole by Miss Jen-

Among those present at the service of Benediction, in addition to the Bishop and Clergy, were Mrs. Henry T. Scott, Mrs. M. S. Wilson, Mrs. J. D. Grant, Mrs. Francis Carolan, Mrs. J. S. Crockett, Mrs. B. F. LeWarne, Mrs. William Tevis,



THE BATHROOM

THE DORMITORY

THE LOCKERS

Creed and some hymns, during which Benediction of the building was pro- nced by Bishop Nichols and the act donation made. This last instrument ed that the day was the anniversary

nie Crocker. The Crocker Memorial Building cost, it is understood, something over $100,000, and is a noteworthy feature of its entourage. It is also admirably designed and fitted to the purpose which it is intended to serve, and will remain as

Mrs. George Pope, Mrs. George W. Gibbs, Mrs. E. Duplessis Beylard, Mrs. James Flood, Miss Sallie Maynard, Mr. Henry T. Scott, Mr. Antoine Borel and Judge Murasky, of the Juvenile Court of San Francisco.

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Editorial

ENCOURAGING MISSIONARY OFFERINGS.

The report of the Treasurer of the Board of Missions for the eleven months ending August 1 shows that the contributions for this year have exceeded those for the corresponding period of 1908 by $97,706. An analysis of the sources from which the income is derived reveals the gratifying fact that the gain has come from parochial offerings, Auxiliaries and Sunday Schools, and indeed from every source listed in the report, and does not represent the emergency gifts of a few interested individuals. The parochial receipts alone show an advance of more than $50,000 over the same period last year.

The significance of this is two-fold: first, that the sense of privilege and duty, for which the missionary offering stands, is growing throughout the whole Church, and secondly, that the increase is likely to be permanent. And these conclusions are not affected by the fact that the encouraging figures are largely due to the energetic work of the Committee of Seven, which the Board appointed to promote the offering.

As only $15,000 is needed to bring the parochial receipts for the full twelve months up to the total income for the fiscal year of 1908, there is no doubt that the next report issued will show a decided improvement over the offerings of last year.

OFFERINGS OF THE EIGHTH DEPARTMENT.

As shown by the following figures, the three dioceses and six of the missionary districts share in increase reported, while the Department as a whole has improved its record of a year ago by $1,753.78.

Diocese	Apportionment	Sept. 1, '08 to Aug. 1, '09	Sept. 1, '07 to Aug. 1, '08
California	$ 6,700.00	$ 2,273.78	$1,547.14
Los Angeles	4,500.00	2,413.63	1,927.71
Oregon	1,400.00	1,044.51	759.74
Alaska	100.00	488.80	303.05
Arizona	300.00	300.97	188.30
East. Oregon	300.00	471.66	122.19
Honolulu	300.00	422.91	330.80
Idaho	300.00	326.55	346.39
Nevada	400.00	223.20	374.35
Olympia	1,700.00	686.66	843.70
Sacramento	1,300.00	735.69	637.93
Spokane	600.00	491.25	593.05
Philippines	300.00	74.79	415.25
Utah	400.00	492.99	264.52
Totals	$18,600.00	$10,407.40	$8,654.12

The chief feature of encouragement which the statement of parochial receipts affords is the large number of parishes and missions which have contributed towards the apportionment this year. In Arizona, for instance, every organized parish and mission is represented; in Oregon, only five remain to be heard from. Out of the 187 parishes and missions in the three Dioceses of California, Los Angeles and Oregon, but 52 were unrepresented in the report for August 1, and this number will be considerably reduced when the figures to September 1 are accessible. Sevety-five parishes had, previous to August 1, completed their apportionment, and this number will be augmented in the final statement.

CALIFORNIA BRANCH OF WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

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ALAMEDA COUNTY QUARTERLY MEETING Thursday, Sept. 23d, at St. John's Church, Oakland, opening at 2 p.m.

The Rev. John W. Nichols, Our Own Missionary to China, will speak at the above meeting, which is open to all interested.

The clergy are especially invited.

Branches within reach of the above place of meeting are requested to report plans of work for the coming working months, and the Secretaries of the several Departments will be glad to hear from all other Woman's and Junior Auxiliaries.

THE ANNUAL UNITED OFFERING SERVICE will be held in St. Luke's Church, San Francisco, Monday, October 25th, 10 a.m., when will be presented the contributions of the past year to the United Offering.

This Service was instituted to call to mind the sacred significance of the United Offering, and to enable the many who cannot attend Triennial Service to place on the Altar their gift.

Officers of Parish Branches are requested to call in the contents of United Offering Mite Boxes and to collect other gifts to the Offering by October 10th; to enclose the sum total in an envelope, designating on it the amount and the parish giving, and to place this on the plate at the Service, failing attendance of any member of the parish, to forward it to the Diocesan Treasurer in time to ensure its presentation by her.

The Service is planned that late in October to ensure the privilege of having the Rt. Rev. the Bishop of Utah as Preacher. And it is annonnced in time to give notiee in parish papers and to local organizations, with invitation to all to join in the United Offering—the Thanksgiving for Woman's privilege in the extension of the Kingdom.

At the close of the above Service the October Diocesan Meeting will assemble for business.

If we may trust a paragraph in The New York Churchman, an amazing story comes from Cambridge, England, where Canon Mason, in a recent sermon before the university, told how a Russian student joined one of the Cambridge colleges and asked to be allowed to communicate in the college chapel. This the Master was willing that he should do, provided that the Russian Archbishop should be first consulted. The answer of this ecclesiastic was to the effect that he could not consent to such a proceeding, since for one of his people to communicate at an Anglican altar would be "to leave one communion for another." "This answer," said the Master, "was what I expected, and I could not but recognize that it was true." All which goes to show that one may be a dignitary in the Anglican communion, a doctor in divinity, and the Master of a College, without understanding either the fundamental principles of Catholic Christianity, or even of one's own communion; and—what perhaps is less astounding—that one may be fellowshipped in this condition by an Archbishop of the Russian Church. Fortunately the instincts of the Russian student were entirely to be trusted until he was prohibited by the astonishing ignorance of those who should have been his theological, as they were his ecclesiastical, superiors. One wonders how long it will be before the equipment of a fairly good Sunday School teacher is required of the clergy—or at least of doctors of divinity—in the Anglican communion.

Almost simultaneously two great conferences on Christian unity have been lately held in the British Isles—one in Ireland and the other in Scotland. At the former Anglo-Catholics and Nonconformists discussed the situation together, Canon Scott Holland sharing with Dr. Campbell Morgan the honors of the occasion. In Scotland, where the conference was intra-Presbyterian, the most striking incident was the refusal of Professor Cooper to join in any platform of Scottish reunion which did not include the adherents of the Scottish Episcopal Church. Professor Cooper will be remembered by students as the joint author with Bishop Maclean of an exhaustive edition of the "Testament of Our Lord." He is a member of the Established Scottish Church, is Professor of Church History at Glasgow and a leader among high church Presbyterians.

The Diocese of California

NOTES AND COMMENTS

The Rev. E. M. W. Hills has resigned Holy Innocents', Corte Madera.

The Rev. B. R. Cocks, Superintendent of St. Luke's Home, and Curate of Trinity Church, Phoenix, Ariz., spent his vacation in the diocese of California.

The Rev. Edward R. Dodd has been obliged on account of ill-health to resign the rectorship of Christ Church, Alameda. His resignation will take effect October 31st.

The Rev. Edward H. Molony, rector of Christ Church, Lima, O., has accepted the call to St.-Mary's-by-the-Sea, Pacific Grove, and will begin his duties there in October.

The Rev. Professor Powell, of the Church Divinity School, has accepted the charge of St. Matthew's, Berkeley, and will enter upon his work there the first Sunday in October.

The Rev. F. C. Murgotten, of the Church Divinity School of the Pacific, who spent the summer vacation in New York, has returned to California and taken up his work at San Mateo and Berkeley.

The cornerstone for the new structure of St. Luke's Church, San Francisco, will be laid on St. Luke's Day, October 18th, and it is expected that the building will be ready for consecration some time before Easter.

At the request of the Archdeacon, the Rev. H. C. Carroll, rector of St. John's, Ross, has assumed the oversight of Holy Innocents', Corte Madera, and the mission at Larkspur. He will be assisted by the efficient lay reader, Mr. George H. Andrus.

The Rev. Frank Stone, of whose serious illness mention was made in a previous issue of this paper, has returned from Portland, and is steadily gaining strength, though he is as yet unable to resume his duties at the Seaman's Institute.

Among recent additions to church and parish buildings in the diocese we note the erection of a parish house for Christ Church, San Jose, and a rectory at Centerville. Work has also been begun, or is about to be begun, upon a parish house at Sonora, upon a new guild hall and an addition to the church at Visalia, and upon a new building at St. Luke's Hospital, San Francisco.

The Rev. W. A. Brewer, rector of St. Matthew's School, Burlingame, contributed to the educational number of the **Sacramento Bee** an article setting forth "What Episcopal Schools Have Done For the Cause of Mental Training in California," and Bishop Moreland writes, in the same publication, of "A Serious Defect of the Public School System."

The California Society of the Sons of the American Revolution observed the one hundred and twenty-sixth anniversary of the Treaty of Paris by attending a commmemorative service in Trinity Church on the evening of Sunday, September 5th. Addresses were made by the Rt. Rev. William Ford Nichols, D.D., Bishop of California, and the Hon. Edward Robeson Taylor, Mayor of San Francisco.

The Alameda County Sunday School Teachers' Association met in the parish house of St. Mark's Church, Berkeley, on Monday, September 13. Professor Castor, of the Pacific Theological Seminary, presented the topic of the evening: "Some New Testament Problems For Sunday School Teachers."

A determined effort is being made in San Francisco to raise the standard of morality in the case of plays presented in licensed places of amusement, the immediate object being the suppression of "The Girl From Rector's," now running at the Garrick. A delegation consisting of a committee of ladies from the California Club, and including the Chairman of the Social Service Commission of the Diocese, Rev. C. M. Marrack, had a hearing before District Attorney Langdon on the subject on September 7th. As a result of that meeting the managers of the Garrick have been instructed to omit from the spoken performance of the play in question certain lines to which objection was made by the protestants, and detectives have been sent to the theater to see that this instruction is being carried out. Unfortunately there seems to be little desire on the part of the playgoing public to move in the matter, nor is there, perhaps, much likelihood of an effective deterrent being applied by the Courts in case they are appealed to. What is needed, first, is a campaign of publication, such plays as are immoral in their tendency being branded as such in terms that are unmistakable, and then, secondly, a policy of abstention on the part of self-respecting theater-goers from any place found guilty of dabbling either in the confessedly obscene or the purposely suggestive. After all, decent society has the matter in its own hands, since not only can intelligent people point out the localities in which things are amiss; they can do better—they can stay away from them.

THE CONVOCATION OF SAN FRANCISCO

The fall meeting will be held in St. Stephen's Church, San Francisco, on Tuesday, October 26th. The convocation sermon will be preached by the Rev. G. M. Cutting of San Rafael. The evening session will be addressed by the Rt. Rev. Bishop Spalding and the Rev. John W. Nichols.

PAROCHIAL NOTES

St. Luke's Church, Bay street and Van Ness avenue—The Rev. Edward Morgan, rector. Our Sunday School opened on Sunday, September, 5th. The attendance was gratifying and teachers and scholars evinced pleasure at being once more in session.

The foundations of the new Church edifice are completed and of a solid character. Due care was taken to secure good results. The work of construction has so far been carefully watched. A temporary delay has, however, been caused by the non-arrival of the steel, which has been en route for seventeen days and is now overdue. The derrick is in place and everything is in readiness for its advent. The first meeting of our branch of the Woman's Auxiliary was held on Wednesday, September 8th. The attendance was large. The address, replete with interest, was made by the Rev. John W. Nichols, who spoke on "The Women of China," and what the Christian religion was doing for them. After the meeting those present gathered socially and tea was served. Mrs. Thomas P. Woodward and Miss Jones were the hostesses for the day. The Daughters of the King held their first meeting of the season on Saturday, September 11th. The attendance was good and reports of the work done during the summer were made. Our Daughters have proved themselves faithful in their work connected with the "Rest Room." They take charge on the third week of each month and also on the first Friday. Even with many away our congregations have been good, and we rejoice to say our wanderers are returning home once more. The services never cease and the Church is always open, and is, we are happy to know, used at all times as a "House of Prayer." W. C. M.

St. Stephen's Church, San Francisco,—The Rev. John W. Nichols, our own Missionary, who has just returned from seven years' service in the Missionary District of Shanghai, China, will preach for us on the first Sunday morning of October. Bishop Spalding, of Utah, one of the most forcible and interesting personalities in the American Episcopate, will speak at the Emmanuel service on Wednesday evening, November 3d. Preparations for the Christmas Fair in the first week of December are being made. It is proposed for each table to represent a distinctive flower, and to conclude with a Floral Festival for the children on Saturday afternoon. If the latter it successful it will be repeated during the Christmas holidays for the benefit of Deaconess Drant's "True Sunshine Mission" in Chinatown. The rector is addressing the men of the Risdon Iron Works at the noon hour on Thursday mornings during September, under the auspices of the Young Men's Chritian Association.

The Sunday morning breakfast after Communion on the fifth Sunday is not provided for. This comes only four times in the year. Will someone volunteer to help the committee?

MORTGAGE LOAN ASSOCIATION

We print below the first annual report of the President of the Mortgage Loan Association of the diocese of California, and organization dating from August, 1908, whose purpose is perhaps sufficiently disclosed in the paragraphs which follow:

To The Stockholders of
The Mortgage Loan Corporation.

Gentlemen:

The primary object in the formation of our corporation was to enable the Bishop of California to borrow money at a reasonable rate of interest to secure land for church purposes, when the ordinary sources of help were closed to him

because of the disaster of 1906; the second was the conviction that such a corporation—through the influence of stockholders carefully selected—could, in time, through information given by its different members, take advantage of opportunities that would result in profitable investments.

Under the terms of our agreement, the capital for the first few years would have been small; but as the Bishop has paid in, not for one year's installment, but for eight, I am able to report that there has been subscribed $39,000 of our capital stock of $50,000, of which $10,650 has been actually paid in to the Treasurer.

That loans have been made to the Bishop amounting to $8,850, secured by property conservatively valued at $16,500, and that we hold real estate costing $1,000 that we believe can shortly be sold for $1,500. The earnings for the current year, over and above all expenses, and including the advance in the value of the San Anselmo property, show a return of nearly 6 per cent. During the year there has not been a dollar of expense to the corporation in the way of salary or remuneration to any officer.

So far as I am aware, there are no immediate demands from the Bishop for any loans.

I recommend, first, an effort on the part of all the present stockholders to secure subscriptions, so that the full amount of our capital stock be taken up. Further, that, if possible, these subscriptions may be of even date, viz: 1908-9, so that there may be the full amount of stock subscribed from the date of our articles of incorporation.

Secondly, that each and every member be on the alert to suggest to the Investment Committee opportunities for investment. Our stockholders represent all classes and conditions of men; almost every interest in the banking and commercial world is included in our membership. In the coming year we have only about $4,000 to invest. Next year it may be $10,000. Before long we should have from $25,000 to $30,000. As the stockholders look after and make known the opportunities, so shall the profits of our corporation be greater or less.

WM. H. CROCKER,
President.

CONVOCATION OF THE SAN JOAQUIN AND GOLDEN JUBILEE AT ST. JAMES' CHURCH, SONORA

The fall meeting of the San Joaquin Convocation, together with a conference of church women and Sunday School conference and, in addition, the celebration of the semi-centennial of St. James' Church, will be held at St. James' Church, Sonora, Monday, Tuesday and Wednesday, October 4, 5, 6, 1909. The program, thus far arranged for, is as follows:

Monday evening, October 4th, a reception to the Bishop and Mrs. Nichols, to the former rectors of St. James' Church and their wives, and to all the visiting clergy and delegates. At this meeting some of the former rectors of St. James' Church will relate interesting reminiscences of their rectorates. The members of St. James' Church are looking forward to a very happy fiftieth birthday party.

Tuesday morning, October 5th, the opening service, a celebration of the Holy Communion, with the Bishop as Celebrant and Convocation Preacher.

Tuesday afternoon will be devoted to a conference of church women. Interesting papers are being prepared by ladies from Visalia, Reedley and Fowler. Mrs. A. M. Lawer will speak on the "Woman's Auxiliary," and Deaconess Dorsey on "Work With Tuolumne Co. Indians." Reports of guilds.

Tuesday evening there will be a missionary service, with addresses by Rev. John W. Nichols, O. O. M., Shanghai, China; Rev. L. C. Sanford, Secretary Eighth Department; the Rev. John A. Emery and Bishop Nichols.

Wednesday, October 6th, is set apart as "Sunday School Day," and there will be interesting papers and addresses by some of our Diocesan Sunday School experts. A confirmation service will also be held some time Wednesday morning.

Wednesday evening, October 6th, a special musical service will be held, with addresses on the topics: "Work that the Church can do for boys," and "Work that boys can do for the Church." It is hoped that the Rev. C. H. L. Chandler, the Rev. G. F. Maxwell, and the Bishop will be the speakers. Hospitality will be provided all visiting delegates. Luncheon will be served each day of convocation by the ladies of St. James' Church. The trains reach Oakdale: Sante Fe, at 2:15 p. m.; Southern Pacific, at 2:35 p. m.; train from Oakdale reaches Sonora at 5:00 p. m. The railroads offer the following rates for round trip: Santa Fe and Southern Pacific—Parties of 15 or more from one station, one and a third fare; parties of 100 or more from one station, one fare. Sierra Railway—Parties of 15 or more from one station, one and a third fare; parties of 60 or more from one station, one fare. The tickets are limited four days after date of sale.

The Santa Fe has compiled the following tables of fares:

From 15 to 99 tickets from one point to Oakdale and return, good for four days after date of sale	$3.90
Sierra Railway—15 to 60 tickets, Oakdale to Sonora and return	3.70
	$7.60
Sierra Railway—60 and over to Sonora and return	$2.75
Sante Fe—100 and over from one point	2.90
	$5.65

SUNDAY SCHOOL NOTES

To one who has an inside view, with a radius of perspective, the Sunday Schools in the Diocese of California are making a steady forward movement.

Never has the demand for Sunday School material been so great, nor the call for the Standard Curriculum so encouraging. The usual summer order of supplies has been largely sold out before reaching the Coast, and a "wedge" cut out of a second order.

The Sunday School Bulletin for September publishes a list of the Commissions and Institutes of the Church in America, and it is gratifying to find that California stands among the first ten States, out of the sixty listed, to establish a Diocesan Sunday School Commission. We are reported as having three active Associations affiliated with our Commission—Alameda, San Francisco and San Joaquin. In the next quarterly issue we must stand strongly with these forward Dioceses, which have established regul teacher-training classes.

The Alameda Association reports steady upward progress. Before this goes into print it will hold its regular fall meeting, September 13th, at St. Mark's, Berkeley.

The San Francisco Association held a called meeting August 31st for the election of officers for the ensuing year. It was with sincere regret that the teachers realized that they were to lose their former President. Dr. Van Wyke came in under protest, and at the beginning of the year pleaded for retirement. Those interested were loath to have him go, but agreed that his stand was justified. Last spring, when the election failed to take place, Dr. Van Wyke resigned in favor of Mr. Astredo, "The Bishop's Aid for Boys." Mr. Colin Spangler had, we regret to say, also sent in his resignation from the Secretaryship.

The meeting represented ten parishes and numbered about forty teachers, superintendents and rectors. Its purpose was two-fold, to elect officers and to suggest that the year's work be planned on a different basis. Mr. Astredo was elected President and Miss Fiedler, Secretary.

Miss Bristol, Chairman of the Program Committee, presented the plan ably, and the result was that the Association voted the change from quarterly disconnected meetings to a fall and spring series of from four to six meeting each. These were to consist of addresses, connected if possible, of about thirty minutes' length, followed by a discussion or a question-box. A September series was voted upon and unanimously carried.

Rev. Edward L. Parsons opened the series on the evening of September 7th by a strong, clear lecture on "The Point of View of the Teacher in the Sunday School." Every point was so well made that no question or discussion was necessary. Those to follow on the remaining Tuesday evenings are: "The Point of View of the Child in the Sunday School," by Miss Fiedler; "The Old Testament in the Sunday School," by Rev. Mr. Murgotten, and "The New Testment, by Rev. J. Wilmer Gresham. All who are interested in Church and Sunday School progress are urged to come. Mr. Gresham filled the Victory Theater at San Jose by this same address, with its beautiful lantern slides, and sent away hundreds who never went near a Church, filled with the beauty of his spiritual iterpretation. All the meetings are held at St. John's Guild Hall, Fifteenth street and Julian avenue. Come and double the "seventy in attendance" of the first address!

The San Joaquin Association will hold its fall session during the Convocation at Sonora, from the 4th to the 7th of October. That Association includes the Convocation of San Joaquin, and their enthusiasm at the whole-day session devoted to Sunday School work is truly inspiring. The 6th is the day set apart by the Convocation and the Committee on Sunday Schools has already well defined plans. The morning will be devoted to "Teachers" as a general topic, and the afternoon to a Round Table Conference and a Question-Box.

The Teachers' Training Class at the Diocesan House is growing healthily. It has now eight regular members, with other applications for membership. All that is necessary to come in is to come and be in. The dues are ten cents a month, and the present text book is the same price. The more expensive books, as needed, may form part of the Sunday School Teachers' Reference Library. The Bishop has made the library a fact by turning over $50.00 to the Librarian of the Commission, to be used at once for that purpose.

But there is a more encouraging growth in the class than that of added members. There is a growth from within—a constantly increasing interest and joy in the work. We can not intelligently study the Book of Books without pleasure and uplift, nor feel our way toward a better understanding of the child without the joy that comes from an access of confidence and power.

Requests have been made for an evening class, and as soon as it can conveniently be done, that will be started. This need only goes to prove the old saying that the majority of our faithful Sunday

School teachers are the busiest of people. Let us hold together, Commission and Associations, let us set the same goal—there is but one in Church and Sunday School work—and be truly affiliated in uplifting service. F.

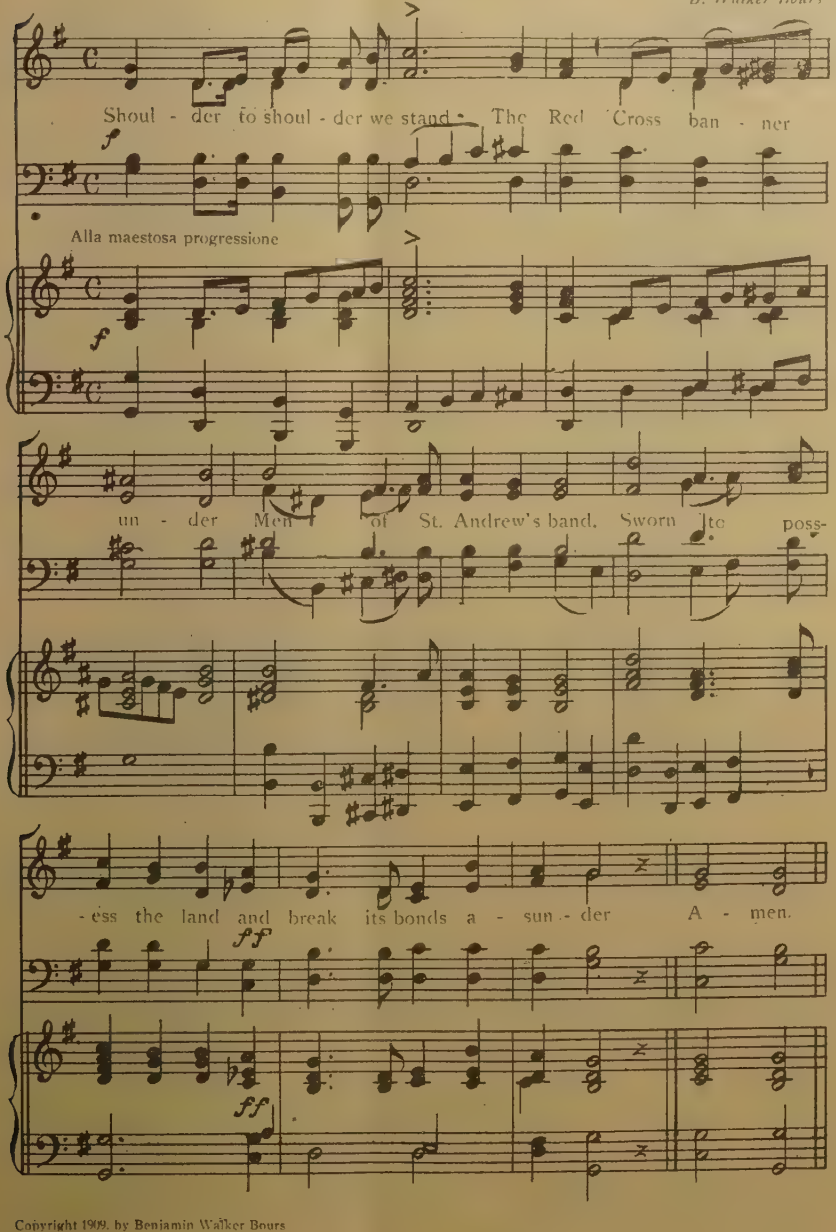
St. Luke's Church, Woodland, District of Sacramento, has been presented with a fine white marble front, given in memory of her mother, Mrs. Craft, by Mrs. Florence Coleman.

TOO MUCH RESPONSIBILITY

"Rastus," said the neighbor, "I'd like to borrow that mule of yours." "Goodness sakes, boss!" was the rejoinder, "I'd like to 'commodate you; but I's had some sperience wif de law. If a man is 'sponsible foh de acts of his agent, an' I was to lend dat mule out, it wouldn't be no time befo' I was arrested for assassination!"—Washington Star.

BATTLE HYMN OF THE BROTHERHOOD OF ST. ANDREW

B. Walker Bours


Voices
Shoul - der to shoul - der we stand - The Red Cross ban - ner
Alla maestosa progressione
Accomp.
un - der Men of St. Andrew's band. Sworn to poss-
- ess the land and break its bonds a - sun - der A - men.

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BATTLE HYMN OF THE BROTHERHOOD OF ST. ANDREW

Shoulder to shoulder we stand,
The Red Cross banner under
Men of St. Andrew's band,
Sworn to possess the land
And break its bonds asunder.

Bravely we fare along,
Aglow with high endeavor,
Comrades in union strong,
Chanting our battle song,
"The Cross of Christ forever!"

Keen is the blade we wield,
Broad is the shield o'er-arching,
Forth to the glorious field,
Belted, and shod, and steeled,
St. Andrew's men are marching.

Fierce is the foe, and fell,
Devils in arms to foil us,
Lo, the dark lord of Hell
Leads from his citadel
His desperate hordes to spoil us.

Forward, then, to the fight,
Unterrified Crusaders!
Quit ye like men, and smite
For Country, God and Right
The insolent invaders.

Shoulder to shoulder we stand,
Our voices joined in chorus,
Men of St. Andrew's band,
Comrades with sword in hand,
Christ's banner floating o'er us.

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Bible Meditations for the Month

Arranged by the REV. CECIL M. MARRACK, Rector of St. Stephen's Church, San Francisco

SEPTEMBER

Readings and Meditation from Romans

15—Read vi:12-20. Med. **Therefore glorify God in your body and in your spirit which are God's.**
The complete offering of myself to God, body, mind and soul. The whole world belongs to Him. I will glorify Him in body and mind and soul.

16—Read viii:1-13. Med. **To us there is but one God, the Father, of whom are all things, and we in Him.**
God is Life, Love, Wisdom, Power and all things good. In Christ I can find God. I will deepen my communion with Him.

17—Read ix:1-16. Med. **Woe is unto me, if I preach not the Gospel.**
The good news of my salvation. I must pass it on for the good of others. I will preach Christ.

18—Read 9:17-27. Med. **So run that ye may obtain.**
The Heavenly prize which awaits us. Surely it is worthy my effort. I will be earnest and true.

19—Read 10:1-13. Med. **God is faithful, who will not suffer you to be tempted above that ye are able.**
The love and power of our Father. He is with us always in temptation. I will trust Him always.

20—Read 10:14-23 Med. **For we are all partakers of that one bread.**
The Bread of Life. Christ can feed my soul. In the Holy Feast of His institution we receive His life.

21—Read 10:24-33 Med. **Let no man seek his own, but every man another's good.** (Revised version.)
The Spirit of Christian Brotherhood. I must think of others first. Lord Jesus, fill me with Thy spirit of self-sacrificing love.

22—Read 11:1-22. Med. **Be ye followers of me, even as I also am of Christ.**
The Apostle's devotion to Christ. Human leaders should but lead us to our Saviour. I will follow Him.

23—Read 11:23-34. Med. **Let a man examine himself and so let him eat of that bread and drink of that cup.**
The great mystery of the Holy Communion. We receive therein the Body and Blood of the Lord, to feed the Christ life within. I will prepare myself that I may be worthy of that great blessing.

24—Read 12:1-11. Med. **To each one is given the manifestation of the Spirit to profit withal.**
The gift of God's Holy Spirit. It is real and brings peace and power. "Come, Holy Ghost, our souls inspire."

25—Read 12:12-31. Med. **Now ye are the body of Christ and severally members thereof.** (Revised version.)
The Church, the body of Christ. As members of His Church we are members of His body. I will reverance the Church.

26—Read 13:1-13. Med. **Charity (Love) suffereth long and is kind.**
Christian love. It is never hard or selfish. I will reflect the loving spirit of Christ.

27—Read 14:1-11. Med. **If the trumpet give an uncertain voice who shall prepare himself for war.** (Revised version.)
The call to serve Christ. It must be clear and distinct. I shall not compromise with evil.

28—Read 14:12-21. Med. **In malice be ye babes, but in mind be men.**
The qualities of a Christian character. Strong in the qualities of righteousness but weak in evil. Let the evil die and cultivate the good.

29—Read 14:21-26. Med. **Let all things be done unto edifying.**
The orderly methods of God. There is no special virtue in wildness and lack of restraint. I will rule and govern my life.

30—Read 14:27-40. Med. **God is not the author of confusion, but of peace.**
The Peace of God. True religion is peaceful and orderly. I will worship Him in peace.

OCTOBER

St. Matthew

1—Read 1:18-25. Med. **They shall call His name Emmanuel, which is, being interpreted, God with us.**
What Christ is to us. The revelation of God in human life. I can know Him and love Him because He is "God with me."

2—Read 2:1-10. Med. **We have seen His star in the East, and are come to worship Him.**
The adoration of the Magi. He reveals Himself also to me, every day if I am watching for Him. I will adore the Christ.

3—Read 2:11-18. Med. **They presented unto Him gifts.**
Their worship passed beyond words. They offered their best to the Christ. I will give myself to Him.

4—Read 2:19-23. Med. **An angel of the Lord appeared in a dream to Joseph.**
God's agencies for guiding and guarding His children. Who knows what heavenly influences are about us? I will trust my Father.

5—Read 3:1-10. Med. **Repent ye: for the kingdom of heaven is at hand.**
The wild, picturesque figure of John and his message of repentance. It was necessary that the people turn from the old, evil ways. I will repent that I may receive the blessing of the kingdom.

6—Read 3:11-17. Med. **This is my beloved Son, in whom I am well pleased.**
God's witness to His Son. Through Christ, I, too, can please God. I will strive to merit His approval.

7—Read 4:1-11. Med. **Man shall not live by bread alone.**
Jesus' constant dependence upon spiritual support. It was the essence of His life. I will live in communion with God through Him."

8—Read 4:12-22. Med. **And they immediately left the ship and their father, and followed Him.**
The Saviour's call and their response. It was necessary for them to leave something. Am I ready to leave the old life and follow Him?

9—Read 4:23-25. Med. **And He healed them.**
Christ's sympathy and power. The people had faith to bring the sick to Him. I will bring myself and others to Him.

10—Read 5:1-12. Med. **Blessed are the pure in heart: for they shall see God.**
The infinite blessedness which comes to the pure. They have the vision to see and know God. Oh, God, cleanse my heart by Thy Holy Spirit.

11—Read 5:13-20. Med. **Let your light shine before men.**
It is my privilege to bear witness. I must derive my light from the Light of the world. I will let that Light shine through me.

12—Read 5:21-26. Med. **First be reconciled to thy brother.**
Love is the supreme gift. Nothing I may do is acceptable to God if hatred is in my heart. I will love all men.

13—Read 5:38-48. Med. **Be ye therefore perfect even as your Father which is in Heaven is perfect.**
The absolute holiness of God. If I live in Him I can reflect His qualities. I will aim at perfect atonement through Christ Jesus.

14—Read 6:1-15. Med. **Thou when thou prayest enter into thy closet.**
The quiet chamber of prayer. There I can meet the Father alone. I will enter into a realization of His inner presence.

15—Read 6:16-23. Med. **Lay up for yourselves treasures in heaven.**
Spiritual treasure. It alone is of eternal value. I will develop the treasures of the spirit.

16—Read 6:24-34. Med. **Be not therefore anxious for the morrow** (Revised Version).
The Father's power and love. He is able and willing to care for His children. I will cast all my care upon Him.

17—Read 7:1-12. Med. **Ask and it shall be given you.**
The receptive heart. God can and will bless it. I will turn to Him for blessing.

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THE NEW ST. JOHN'S CHURCH

We reproduce from the description of the architect, Mr. Herbert B. Maggs, the subjoined account of the new St. John's Church, now being erected at Fifteenth street and Julian avenue, San Francisco. It is hoped that the building will be ready for use some time in January. Should this occur, it will be the first of our permanent church structures to be put to use since the conflagration of April, 1906. St. John's was, we believe, the last of our churches to be reached by the fire, its spire standing out against the background of flames until well into the afternoon of Thursday.

The design is of the "Tudor Lantern" fifteenth century gothic type, known as the seventh or last type of plan for parish churches in England.

The structure will be frame, supported on brick and concrete foundations, it being as near a reproduction as possible of the fine old parish Church of St. Stephen's Norwich, England, with the exception that the latter was built of stone and had a tower located in the southwest corner, whereas in St. John's the tower has been omitted.

On nothing does the effectiveness of an interior depend so much as on ratio of height to span, in St. John's Church it being 2.1, or, in other words, the height from finished floor to ridge is more than twice the width of nave between columns.

It should be noticed how clearly lighted is this type of "Tudor Lantern," as it is called, with a large window in every bay of side aisles and two in each of the clerestory, with a great window at the east end.

The brick walls and buttresses from sidewalk to level of church floor will be faced wtih Klinker brick to match the present wall and entrance to Guild Hall on Julian avenue. The exterior of the building, as also splays of buttresses, are faced with cedar shingles. The eaves, cornices, pinnacles and wall coping on gables are made of galvanized iron. The roof over the nave is covered with tin, while the roof over the side aisles is covered with a composition of felt, asphalt

mastic and gravel, and the roof over the cloister with shingles.

The main entrance to the church is at the northwest corner, fronting Fifteenth street. There is another entrance at the southwest corner, between the side aisles and the choir room, which is reached from Caledonia alley and the cloister. The entrance steps on Julian avenue, immediately south of the church proper, connect with the cloister by means of a brick walk on the south side of the church. A third entrance is on the south side of the church, reached by the steps from Julian avenue and entering the side aisle next to the sacristy back of the choir and near the baptistry.

The inside dimensions of the church are 55 feet 8 inches wide and 90 feet long, between walls, inclusive of chancel and sanctuary.

The chancel is 22 feet wide and 26 feet deep, the sanctuary being 14 feet deep, and occupying the entire width.

The nave is continuous from the east to the west end of the church, taking in the chancel and sanctuary, it being 22 feet wide in the clear between columns, 49 feet high from finished floor to under side of ridge and 39 feet high from finished floor to top of wall plate at intersection of roof rafters over clerestory windows.

The side aisles are 15 feet 6 inches wide in the clear between columns and wall, being 23 feet high next columns and 21 feet 9 inches high against walls from finished floor to under side of roof boards, with lean-to roofs.

The interior walls and columns of the church will be plastered with Reno hard wall plaster, there being seven moulded four-center arches on each side of the nave, 19 feet high in the clear, supported on columns.

There will be six columns on each side of the nave, octagonal in shape, 16 inches in diameter and 14 feet high, with ornamental caps and marble bases, the columns being spaced 13 feet, center to center.

There will be moulded plaster architraves around all windows and panel plaster work under the clerestory windows.

The columns between the clerestory windows, beneath brackets under the hammer beams, will be of wood, resting on plaster corbels.

The trusses supporting the roof over the nave are spaced 6 feet 6 inches on centers, and the construction of the roof is open timber work.

The cornice over the clerestory windows and running the entire length of the building on each side is made of ornamental galvanized iron with a frieze of panel plaster work.

There are three aisles, the center being 6 feet wide and the side aisles 3 feet wide each, the center having a finished floor of concrete with neat mosaic border 3 inches wide, exactly as in the building destroyed by fire in 1906.

The pews are 22 feet long and are to be spaced 2 feet 8 inches, back to back. This will allow eighteen rows on the south side and sixteen rows on the north side. Each pew is continuous from center to side aisle, seating twelve people. There will be two additional pews, eight feet long, seating four people each, on the north side of the center aisle adjoining the main entrance at the rear of the church.

The entire capacity of the nave and side aisles from chancel to the rear of the church will be 416 sittings. Additional chairs or pews may be placed in the side aisles behind the choir, and also at the rear of the church when occasion so demands, thus increasing the seating capacity to at least 500 sittings.

The choir is arranged in the chancel and comprises three stalls on each side. Each stall will seat four men or five boys, and if one stall on each side is reserved for men they will accommodate twenty boys and seven men besides the rector, making a total of twenty-eight sittings.

The sacristy is at the southeast corner of the church and will be entered from the side aisle.

The baptismal font will be near the southeast corner of the church, just west of the sacristy and back of the choir.

The church will be heated by a basement furnace and ventilated by vents in the clerestory windows.

The building will be lighted by electricity, a gas equipment being installed to fall back upon in case of accident.

The approximate cost of the church building is $32,500, exclusive of interior furnishings.

The following is a combination of the amounts received by Treasurer of the Diocese and those sent directly East before the inauguration of the present plan:

Convocation of San Francisco.

	Amt. Pd.	Apportionment.
San Francisco—		
Trinity	$ 242 00	$ 928 00
Grace	416 00	416 00
St. Johns	180 95	171 20
Advent	37 50	116 40
St. Luke's	301 60	301 60
St. Peter's	40 00	40 00
St. Paul's	17 00	111 20
St. Stephen's	101 25	204 80
St. Mary's	.....	16 00
Holy Innocents	64 75	62 80
St. James	35 50	56 00
All Saints	76 10	91 60
Good Samaritan	.....	36 00
Japanese Mission	2 15	.....
Excelsior S. S.	5 00	.....
Oakland—		
St. John's	60 22	112 00
Advent	14 60	176 20
St. Paul's	115 10	422 40
St. Andrew's	4 00	40 00
Trinity	175 30	175 00
Alameda—		
Christ	.....	215 00
Berkeley—		
St. Mark's	255 00	526 20
St. Matthew's	10 00	20 00
Good Shepherd	6 70	6 70
Belvedere	16 00	16 00
Centerville	16 00	16 00
Corte Madera	16 00	16 00
Fruitvale	12 00	12 00
Haywards	28 00	28 00
Livermore	12 00	12 00
Mill Valley	6 25	32 00
Martinez	8 00	8 00
Point Richmond	4 00	8 00
Ross	60 80	54 80
Sausalito	82 75	72 60
San Rafael	29 00	167 80
Walnut Creek	4 00	4 00
	.....	$4692 30

Convocation of San Jose.

Arroyo Grande	$	$ 4 00
Belmont	4 75	4 00
Burlingame—		
St. Paul's	7 55	4 00
St. Matthew's School	14 60	9 00
Gilroy	16 00	16 00
Hollister	12 80	12 80
Jolon	4 00	4 00
King City	6 00	6 00
Los Gatos	32 00	32 00
Menlo Park	78 15	75 10
Monterey	12 30	12 00
Ocean View	4 12	4 00
Pacific Grove	9 00	57 40
Palo Alto	35 00	116 40
Paso Robles	12 10	12 00
Redwood City	.....	12 00
Salinas	22 00	46 40
So. San Francisco	5 60	5 60
San Ardo	4 00	4 00
Santa Clara	17 05	32 00
Santa Cruz	70 00	70 00
San Jose—		
Trinity	356 80	356 80
Christ	16 00	16 00
San Luis Obispo	24 00	24 00
San Mateo—		
St. Matthew's	453 56	344 00
Grace Chapel	12 60	4 00
Lomita Park	6 00	2 00
Easton	2 25	.....
San Miguel	4 00	4 00
Watsonville	10 00	46 40
	.....	$1339 90

Convocation of San Joaquin.

Bakersfield	$	$ 59 80
Fresno	11 10	106 20
Fowler	10 90	16 00
Hanford	60 80	60 80
Lodi	12 00	12 00
Madera	9 60	9 60
Merced	8 60	8 00
Modesto	16 00	16 00
Oakdale	10 40	10 40
Reedley	4 00	4 00
Selma	20 95	12 00
Sonora	8 00	8 00
Stockton	.....	245 40
Tulare	.....	4 80
Tuolumne	12 00	12 00
Visalia	20 00	20 00
	.....	$ 605 00

Credited on New York statement as received from miscellaneous sources	$ 172 50
Total apportionment	$6700 00

Congregations.	
Paid full apportionment	54
Paid part apportionment	20
Paid nothing	8

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Recollections of a Pioneer Woman

By the late MRS. LUZENA S. WILSON

V

There was not much lumber in Sacramento, and what little there was, and the few modern houses, came in ships around the Horn from Boston. The great majority of the people lived like ourselves in houses made of canvas, having natural dirt floors. The furniture was of a somewhat primitive description; a stove (of which there always seemed plenty), a few cooking vessels, a table made of unplaned boards, two or three boxes which answered for chairs and a bunk built in the corner held our mattresses and blankets. One of the articles on which great profit was made was barley, and my household had invested our little fortune of a thousand dollars in that commodity at fifteen cents a pound, and this lay piled at the windy side of the house as an additional protection. The first night we spent in our new home it rained, and we slept with a cotton umbrella (a veritable pioneer) spread over our heads to keep off the water. For days it rained incessantly; the streets streets ran full of water. Men and animals struggled through a sea of mud. We wrung out our blankets every morning, and warmed them by the fires (they never had time to dry). The canvas roof seemed like a sieve, and the water dropped on us through every crevice.

At last the clouds broke, the sun shone out, the rain ceased, and the water began to sink away and give us a glimpse of mother earth, and everybody broke out into smiles and congratulations over the change. One afternoon late, about Christmas (I do not remember the exact day), as I cooked supper, and the men were coming in from work, the familiar clang of the "crier's" bell was heard down the street, and, as he galloped past, the cry, "The levee 's broke!" fell on our ears. We did not realize what that cry foretold, but knew that it was a misfortune that was mutual, and one that every man must fight, so my husband ran like the rest to the point, a mile or more away up the American river, where the temporary sand-bag barrier had given way, and every man worked with beating heart and hurrying breath to save the town. But it was useless; their puny strength could do nothing against such a flood of waters. At every moment the breach grew wider, and the current stronger, and they hastened back to rescue the threatened property. In the meantime I went on cooking supper, the children played about on the floor, and I stepped every minute to the door and looked up the street for some one to come back to tell me of the break. While I stood watching, I saw tiny rivulets trickling over the ground, and behind them came the flood of waters in such a volume that it had not time to spread, but seemed like a little wall three or four inches high. Almost before I thought what it was, the water rushed against the door sill at my feet and in five minutes more it rose over this small obstacle and poured on the floor. I snatched up the children and put them on the bed, and hastily gathered up the articles which I feared the water might reach. The water kept rising, and I concluded to carry my children into the hotel, which we lately sold, and which stood some three or four feet above the ground. I put them inside the door, and ran back, meeting my husband just come from the levee. He said, "We must sleep in there to-night," and, knowing the scanty hotel accommodations, I gathered up the beds and blankets and carried them in, taking in a basket the supper I had just cooked. The water was by this time six inches in our house, and I knew we could not come back for some days so I gathered up what I could of our clothing, and hurried again to the hotel through water which now nearly reached my knees and ran with a force which nearly carried me off my feet. In an hour more the whole town was afloat, and the little boats were rowed here and there picking up the people and rescuing what could be saved of the property. It was not until later in the night that we began to feel real alarm, for we expected every hour to see the water subside, but it steadily rose, and at midnight we moved to the upper floor. All through the night came the calls for "Help, help," from every quarter, and the men listened a moment, and then rowed in the direction of the call, sometimes too late to save. The cruel clouds clung like a cloak over the moon, and refused to break and give them light to aid them in their search. Sometimes for a moment the light shone through, but only enough to make the darkness blacker. And the waters rushed and roared, and pale, set faces peered into the darkness, upon the hurrying monster which swallowed up in its raging fury the results of their hard labors and their perseverance.

The place where we had taken refuge was one long room (a half-story) with a window at each end; and here for several days, lived forty people. There was one other woman besides myself, and my two children; all the rest were men. For provisions, we caught the sacks of onions or boxes of anything which went floating by, or fished up with boat-hooks whatever we could, and the fire by which we cooked was built of driftwood. Those were days of terror and fear, for we, at every minute, expected to follow the zinc house we saw float away on the flood. The water splashed upon the ceiling below, and the rain and the wind made the waves run high on this inland sea. The crazy structure shook and trembled at every blast of wind or rush of water, but the swiftest current turned away and left us standing. They hung a blanket across one corner of the room, and that little territory, about six feet by four, was mine exclusively during our stay. The rest of the space was common property, where we cooked and ate during the day, and the men slept on the floor, rolled in their blankets at night. Two or three boats were tied always at the windows, and the men rowed out to the river and back again, bringing provisions from the store hulks, and news from the people who had taken shelter on the vessels lying there. It came to be a horrible suspense, waiting either for the expected destruction or watching for the first abating of the waters. Even now, more than thirty years after, I can not hear the sound of continuous rain without, in a measure, living over again the terrors of those monotonous days, and feel creeping over me the dread of the rising waters.

Many an occurrence in those terrible days would have been funny, had we not been so filled with fear, and had not tragedy trodden so closely on the heels of comedy. Heroic actions went unnoticed and uncounted. Every man was willing, and many times did risk his life to aid his neighbor. Many a poor fellow doubtless found his death in the waters, and his grave far out at sea, perhaps in the lonely marshes which lined the river banks. There were few close ties and few friendships; and when a familiar face dropped out no one knew whether the man was dead or gone away; nobody inquired, nobody cared. The character of the pioneers was a paradox. They were generous to a degree which we can scarcely realize, yet selfish beyond parallel.

One of the numerous queer accessories of our flood surrounded household was the gentlemen's dressing-room. If there had been anyone there to see, it must have been a very remarkable performance. Each man took his bundles of clothing, brought from the schooners, and rowing to the corner of the house, climbed up to the peak of the roof, where, at his leisure, and in a dexterously acrobatic way, re-arranged his toilet and cast his insect-infested clothing into the flood. Inside the house the scenes were quite remarkable. We had all professions among our number—lawyers, physicians, miners, mechanics, merchants. Some had been senators, some gamblers; some had been owners of great plantations in the South; some had shipped before the mast. And they talked in groups about the fire, told stories, say (but rarely), someone played melancholy tunes on a sad violin, played cards; gathered driftwood, and sawed and split it up, dried their wet garments by the fire, and watched for the turning of the flood. At the end of ten days the change came; and at the end of the seventeenth day the water had run down to wading depth, and we left the hotel.

The fastenings of the canvas of our house had broken away, but by some good fortune it still clung to the slender scantlings, so we had the beginning of a house. Between the supports had gathered great piles of drift-wood, and the carcasses of several animals; in one corner lay our rusty stove, the whole covered with slime and sediment. My husband cleared out the small enclosure, fastened down the canvas walls, and built a floating floor, which rose and sank with the tide, and at every footstep the water splashed up through the open cracks. We walked on a plank from the floor to the beds, under which hung great sheets of mould. At midnight, when I awoke, I reached down the bed-post till my hand touched the water, and if it had risen above a certain notch, we got up and packed our movables, in preparation of a new misfortune; if it was still below the notch, we went to sleep again. A boat was tied always at the door, ready

THE GREAT MAJORITY OF PEOPLE LIVED IN HOUSES MADE OF CANVAS, HAVING NATURAL DIRT FLOORS

to carry us away, and we lived in this way for six weeks, in constant anticipation of another overflow. The canvas city was laid low; the wooden houses stood like grim sentinels in the waste, and slime and driftwood covered the whole town. The flood of '49, I have been told, was not nearly so high as that of '52, and probably wrecked a far smaller quantity of property, but it was an unexpected blow to the '49ers, and therefore carried with it everything they had. There was no protection of any kind for the property. The canvas which covered their scanty stores of goods was no barrier against the inroads of that ocean. No attempt had been made to ward off the effects of so fearful and powerful an enemy, and the survivors were left like we were, adrift without a dollar. When the mule trains began to move again, the poor beasts would flounder out of one hole into another, miring sometimes half up to their sides, and would be packed and unpacked half a dozen times in the length of as many blocks. Our little fortune of barley was gone—the sacks had burst and the grain had sprouted—and ruin stared us again in the face. We were terrified at the awful termination of the winter, and I felt that I would never again be safe unless high in the Sierra. A new excitement came whispered down from the mountains, they had "struck it rich" at Nevada City (for every group of three or four tents was called a city), so we made up our minds to try the luck of the new mining camp. But how to get there? That was the question. We had neither money nor wagons, and apparently no way to get them. Finally we found a man with an idle team, who said he would take us, that is myself and the two children, and a stove and two sacks of flour, to Nevada City for seven hundred dollars. This looked hopeless, and I told him I guessed we wouldn't go, as we had no money. I must have carried my honesty in my face, for he looked at me a minute, and said: "I'll take you, Ma'am, if you will go security for the money." I promised him it should be paid, "if I lived, and we made the money." So, pledged to a new master, "Debt," we pressed forward on the road. It took us twelve long days and nights to traverse the distance of sixty miles, from Sacramento to Nevada City. There were no roads, and the track, well-nigh effaced by the winter storms, led up and down steep mountains, across deep ravines, through marshy holes and over mountain streams. We were away from any shelter, for the way was as desolate as if the foot of man had never trod the soil. Scarce a sound broke the stillness of the nights except the sighing of the pines, the crash of a falling tree or the howling of a panther. Sometimes we were overtaken by mule trains, which passed us and vanished into the woods like phantoms. Occasionally we came across a lonely prospector, bending over his rocker, watching with eager eyes for the precious dust; but he seemed like a spirit, and presently dropped out of sight, and we were again alone.

The winter rains and melting snows had saturated the earth like a sponge and the wagon and oxen sunk like lead in the sticky mud. Sometimes a whole day was consumed in going two or three miles, and one day we made but a quarter of a mile distant from the last. The days were spent in digging out both animals and wagon, and the light of the camp-fire was utilized to mend the broken bolts and braces. We built the fire at night close by the wagon, under which we slept, for it had no cover. To add to the miseries of the trip it rained, and one night when the wagon was mired, and we could not shelter under it, we slept with our feet pushed under it and the old cotton umbrella spread over our faces. Sometimes as we went down the mountains they were so steep we tied great trees behind to keep the wagon from falling over the oxen; and once when the whole surface of the mountain side was a smooth, slippery rock, the oxen stiffened out their legs and wagon and all literally slid down a quarter of a mile. But the longest way has an end. At last we caught the glimmer of the miners' huts far down the gulch, and the end of our journey was reached. W.

San Francisco, March, 1881.

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Literature of the Day

osmos. A Poem of Solomon. Morris. For sale by G. W. Jacobs & Co., This sounds distinctly promising. Vis-ns of unearthed papyri rise and kindle opes which are cruelly pulverized on urning to the title page. Indeed, there s nothing new under the sun, but there s at least much vanity and vexation of pirit. "Kosmos. A Poem from the roverbs of Solomon, Son of David," is ather a different thing. Even this at-ribution is rather a proof of the vivid magination of Mr. Morris. He cuts up -IX of Proverbs and hands the sections ound to the Gods of Olympus in order: rologue of Earth, of Saturn, addresses f Sun, Mars, Jupiter, Moon, Mercury, enus, Saturn. Mr. Morris states his bject in a preface, but we cannot dis-over it there. It is only a wild guess, ut we cannot imagine any other reason or the book than that Mr. Morris' sense f humor could not resist the temptation f fitting out the shady Olympians with ew and perfectly respectable morals.

Mental Medicine. Oliver Huckel, S. T. D. T. Y. Crowell & Co., New York. $1.00.

The book contains five conferences with students at the John Hopkins Medical School. There is a very valuable introduction by Dr. Barker, Professor of Medicine in the same university, in which he urges that the "minister should understand the atitude of physicians and the medical man try to learn the point of view of the clergyman." There is much in existing conditions between the two indicative of irreconcileable quantities. But Dr. Huckel is distinctly more optimistic and in a very practical way, with abounding common sense, he discusses the possibilities of a real and unjealous working together of the two professions for the well doing and well being of the sick. We may be mistaken, but it seems to us that only of late years has the medical profession taken up that attitude of marked antagonism to clerical intercourse with the sick which undoubtedly characterizes a large number of its members in these days. More's the pity. There may be and there are injudicious clergy whom the doctor is amply justified in keeping out of the sick room, but it is rather narrow to reason from isolated premises to a general whole. The medical profession has until quite lately relied almost entirely on material methods, ignoring what is termed in these days, psychical conditions and methods. There are grave faults on both sides. The quiet, sobering reasonings of this book are well calculated to bring about a better understanding of each other and a resulting co-operation in days to come. Dr. Huckel has something to say of Christian Science, of the Emmanuel Movement also and finds causes of condemnation in both. But beyond everything of that sort he seeks to find and establish a relation between mind and body for purposes of healing, and he goes about it in the plainest way, clear, vigorous, with no worrying and technicalities. Therefore it is a book for the general reader, to whom we unhesitatingly and strongly commend it.

Body and Soul. Percy Dearmer, M. A. E. P. Dutton & Co., New York. $1.50.

The Rev. Percy Dearmer is well known as a writer of books, a very active worker in the English Church Union as a decided High Churchman. The sub-title of the book states that it is an "Enquiry into the effect of religion upon health, with a description of Christian works of healing from the New Testament to the present day." This is comphehensive enough, and the author makes a very conscientious effort to carry his purpose through to fulfillment. The literature of this subject is growing with a rapidity which is both startling and inconvenient, for if it keeps up the present pace it will be the hardest of tasks for a student of the relations of faith and healing to the general mission of the church, to drag his lagging steps even within view of the array of expositors marching on with the doggedness of John Brown's soul. For those who wish to enquire into these obtruse and much vexed questions, into the effect not only of religion upon health but of the mental powers also, mental conditions in general, this book will probably be found the safest and the most impartial guide. The author is detached, has no axe of his own to grind, and on that account one is more inclined to weigh what he has to say. He has a good deal to say about physiology and psychology necessarily, but we are not qualified to decide whether his knowledge of either or of both is sufficient to constitute him an authority. He sums up the proofs that mind can both cause and cure disease and discusses the relation of spiritual to mental:

"When the undermind is successfully assisted by mental means the process is called mind-cure, though the most ordinary physical methods are also in a greater or less degree mental. When the assistance is given by religion it is called faith-healing, or spiritual healing, though a lower kind of faith is indeed a valuable factor in all therapeutics. When such healing is of a remarkable and exceptional character, people call it a miracle, and even religious folk are often mightily incredulous (p. 112)."

Undermind is the author's equivalent for sub-liminal and one is inclined to invoke a plague on both their houses. One extremely useful section of the book is the tabulation of New Testament works of healing, and of its allusions to them. Also he traces the allusions to the Primitive Church, has something to say of medieval teaching, of relics, pilgrimages, etc., and not a little about unction. The book is thoroughly interesting and without any endorsement of all Mr. Dearmer's positions, it may safely be commended to church people whose minds are stirred by the questions he discusses.

Miracle and Science. Bible Miracles Examined by the Rules, Methods and Tests of the Science and Jurisprudence as Administered Today in Courts of Justice. F. T. Lamb. Bibliotheca Sacra Company, Oberlin, O.

Newman, in his "Essay on Miracles" (page 73, 8th ed.) says: "The testimony (i. e., for miracles) cannot turn out to be more than that of competent and honest men; and an inquiry must not be prosecuted under the idea of finding something beyond this, but to obtain proof of this." Mr. Lamb, from the internal evidence of his work, is learned in the law and just as clearly fair-minded and impartial. He starts from the belief that the evidence for the Bible miracles is the evidence of competent and honest men. On that foundation he builds up the argument of his book and is sure that the whole case could be proved by strictest rules of legal procedure in any court of justice. In a court where justice is impartial and juries give a verdict according to the evidence, yes. But not in courts where law outweighs justice and technicalities swamp the most incontrovertible evidence. Mr. Lamb has spent very much labor on his book, spared no pains to make his argument effective and it may be questioned if anyone could have done it more thoroughly. But it seems rather doubtful if such methods would avoid or convert disbelief into acceptance. They might, but it seems to us that miracles are altogether outside the region of human proof, depend on the kind of belief any one has in Christ. The present writer agrees with Newman that "miracles are no remedy for unbelief." (Vide his sermon on that subject preached in Oxford, 1830, vol. 8, page 76). Mr. Lamb's book is extremely interesting, very able, but one is not sure that it will "tend to the more confirmation of the faith."

H. H.

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AMONG THE MAGAZINES

Scribner's opens with a paper by Montgomery Schuyler on "The Evolutions of the Skyscraper," with illustrations by Mr. Peixotto. This paper would have been better, like the Scotsman's lecture, had it been more informing. Both the letter press and the pictures in "From Rothenburg to the Danube" are from the hand of Mr. Everett Warner—the latter reproductions of etchings of a remarkable degree of merit. Professor Laughlin discusses "Social Settlements" in somewhat perfunctory fashion, and Mr. F. F. Abbott undertakes to interest us in "Women and Public Affairs Under the Roman Republic." There are several stories and the usual poetry—the last in the minor key, but comprising one faultless verse, to which Swinburne or Matthew Arnold might have been willing to put his hand.

To **McClure's** Lieutenant Shackleton contributes the first of his papers on Antarctic exploration under the title "Farthest South," with maps and illustrations of great excellence and interest. Sir Harry Johnston gives us "An Englishman's Impressions of American Rule in Cuba," and Jesse Macy returns the compliment with an article on the efficiency of the English Courts of Law. President Eliot undertakes to tell us—after having just presented us with an amusing list of the best books and an equally amusing religion—"The Best Way to Prevent Industrial Warfare." "A Question of Salvage" has a poignant pertinence in view of certain late revelation in Pennsylvania, and in "James Galbraith, A. B." we have a good sailorman's story.

The second of Kipling's **Delineator** stories is less convincing than the first, and incidentally utilizes a recent discovery in bacteriology. There is little doubt that many of our modern achievements were instinctively anticipated in earlier times, as Mr. Kipling here suggests—bacteriology itself being about as old as Shakespeare. Rear-Admiral Evans writes of his experiences in Valparaiso in December, 1891, and there is a symposium on the condition of the churches. An exceedingly suggestive motif for a California home appears in the Home Building Department and hails from the French Riviera.

W. H.

The **Nineteenth Century and After** for August has some extremely good articles, notably "Marriage Law in the Church of England," "The Tennyson Centenary," by F. Harrison. We wonder where the line is going to be drawn in these centenial commemorations, already a goodly array of ghosts from the dead past have been brought up and the procession bids fair to be world without end.——**McClure's** is fast raising itself above the rank of the cheap magazines. It was lucky enough to secure the lectures of the new historian of Rome, Ferrero, and this month has Lieut. Shackleton's own story of his South Pole trip, with some extremely good pictures. Sir Harry Johnston writes his impressions of American rule in Cuba. "The Best Way to Prevent Industrial Warfare," "Beer and the City Liquor Problem" are both good. And thanks be, there is a plain cover, instead of the usual flaring plaster of impossible scenes and colors that causes gritting of the teeth.——**The Atlantic Monthly** opens with two articles on the railroad question, each in sharp contrast to the other. Dean Hodges writes on the "Expectation of Immortality," which is really a review of the "Ten G. G. Ingersoll Harvard Lectures." The "Diary of Judson Welles" goes on, and so do the Schaff articles on the war. And there are good stories, essays, and some poetry.——**Everybody's** has the usual budget of stories, essays and more serious matter. There is a charming article, "The Romance of the Missionary," with illustrations, from divers and far apart lands. Sir C. Purdon Clarke has a note of two pages on the cover—a study in black and green, by John W. Alexander.

H. H.

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General News and Notes

The situation at the Pressed Steel Car Company's works at McKee's Rocks, P, emphasizes once more the brutality our modern industrial system. It disses also a condition of immorality and forced compliance of women with the ls of the employers of their husbands l fathers, which is only less astounding than it is revolting through its faliarity to all serious students of our ent industrial life. Meanwhile men o have long endured these things, and ve been compelled to submit to a sysn of payment which left every man at e mercy of the company and rendered impossible that he should ever know at was coming to him, have been shot wn by the soldiery simply because, rough the long goading of their daily es, they had gotten out of hand and d attempted forcibly to repay some rt of the suffering and the indignity hich had been heaped upon them. It a dark and piteous chapter in the hisry of the twentieth century, hardly to equaled, one suspects, in the experinces of men either in Russia or among e Asiatics.

By the death of Dr. William Lefroy, hich occurred at Riffelalp, Switzerland, n August 11th, the Evangelical party in e Church of England loses one of its isest leaders and the diocese of Norich a dean of exemplary ability and devotion. Born in Dublin in 1836, Mr. Leroy was a special graduate of Trinity College, from which later he received his octorate. For a while he devoted his attention to journalism, but afterwards was rdained, holding positions successively t Cork, in Liverpool and at Norwich, where he succeeded Dean Goulburn. Here he soon achieved distinction by his energy and pertinacity, and both the pening of the nave for evening mission services and the repair and restoration of the cathedral were the outcome of his work. It is to him chiefly that the present excellent condition of the cathedral fabric is due. Dean Lefroy was a preacher of remarkable ability and persuasiveness, and the author of nearly twenty published volumes. Among other things he wrote one of the earliest pleas on behalf of the old Catholic movement, and quite recently put out a brochure on the contrast between the Christian faith and what calls itself Christian Science. He was a great lover of the mountains, and he lies buried among them, his funeral being held in the Riffelalp church, which owes its existence to his initiative.

From an article in the **Expositor** entitled "Sunday and the Workingman" we learn that over 200,00 men in the national mail service toil more or less on Sundays, and that 150,000 are kept at work by the existence of the Sunday—or rather of the Monday morning—newspaper. Street car and railroad transportation, however, probably employ the largest amount of Sunday labor, and for this the people at large are responsible, since it is the verdict of railroad experts that at least all trains could be stopped without detriment to any one; whatever may be the case with the street cars. Unfortunately, no amelioration of the situation which is worth while is to be looked for until we succeed in recovering for modern men that sense of corporate responsibility which has gradually been disappearing from Christendom since the opening of the period of the Renaissance.

The editor of the Southern Churchman has been in England, and has been irked by the English Prayer Book use of "them" for "those," and would be "devoutly glad never to hear the phrase again." It is unfortunate that the editor should not enjoy the luxury of a good dictionary, and should not seemingly know anything of the history of the tongue which he employs. Nor does he apparently ever read the English Bible. One would have thought that the "them that slept" of the Easter morning anthem might have occurred to him, and that he would have remembered that the phraseology of the English Prayer Book is directly derived from the language of the Bible versions. Even a reasonable familiarity with such very accessible things as the works of Shakespeare and Milton, of Tennyson and Ruskin, or the Prayer Book translation of the Psalter, might have acquainted him with the wide acceptance of the earlier and more virile idiom—which, as a matter of fact, has never been absent from our speech since it emerged from the crucible in which it was fused.

The Rev. J. B. Wakefield, D. D., for many years rector of Trinity Church, San Jose, and more recently its rector emeritus, passed away at his home on Thursday, Sept. 9, at the age of 85 years. The funeral was held on Sept. 13, at Trinity, San Jose, the services being participated in by Bishop Nichols and the Rev. Messrs. Brewer, Gassman, Gresham, and Parsons. In the chancel were also Rev. Messrs. Gardner, McCollister, Powell, and Ramsey. A more detailed account of the career of Dr. Wakefield will appear in our next issue.

A meeting of the Local Assembly for San Francisco and Bay cities was held at St. Stephen's Church, San Francisco, on Monday, September 6th. The special reason for calling the meeting at this time was to enable the members to meet and listen to Mr. G. Frank Shelby, Traveling Secretary of the Brotherhood. It was a "Get Together" meeting at the end of the vacation season in preparation for the work of the fall and winter.

The meeting was opened with a short devotional service in the church, led by Rev. Cecil Marrack. At this service the new Brotherhood Hymn, the words of which were composed by Rev. D. J. Evans, Rector of Grace Church, set to music by Mr. B. Walker Bours, was sung for the first time by the Local Assembly. Both words and music proved inspiring. They were easily learned, and by the time the last verse was reached everyone had caught the martial swing of the tune and was singing with full voice, "The Cross of Christ for Every."

At the request of Mr. Harman D. Jones, the chair was taken by the Councillor who explained the purpose of the meeting and then introduced Mr. J. C. Astredo who spoke of the value of the National Convention and of the great advantage of sending a delegate.

Mr. H. D. Jones then told of the arrangements made for the National Week of Prayer to be held November 28th to December 5th (the first week in Advent), and was followed by Mr. F. T. Foster, who spoke of the work of the Executive Committee of the Local Assembly, ending with an appeal for helpers who would work on the Church structure now being erected in the Excelsior Homestead District.

Mr. Shelby then made one of his strong characteristic talks, reviewing the situation as he found it on the Pacific Coast, with particular reference to San Francisco and vicinity. He emphasized the opportunity now before us for definite work and the special necessity for an increase in the number of lay readers. He brought a message of encouragement from President Gardiner, who, he said, was in close sympathy with the California men and recognized the difficulties under which they had been working, but had a strong belief in their loyalty to the Church and to Brotherhood ideals.

On rising to close the meeting the Bishop said, "I feel that this meeting should express its acknowledgements to President Gardiner for sending Mr. Shelby to us. Aside from the fact that I am always glad to see Mr. Shelby for his own sake, I feel that I express the full sense of this gathering when I say that we are all greatly indebted to President Gardiner and the officers of the Brotherhood for sending him to California for our encouragement."

The Bishop, in summing up, said that he had known the Brotherhood too long ever to doubt its value in Church work. Time and again he had called on Brotherhood men for assistance and they had responded and proved their ability as trained Church workers. He laid stress upon the fact that whenever there seemed to be a lack of interest it was always

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because they had, in a sense, lost touch of the real spirit of the Brotherhood—the spirit which had actuated the founders of the work. But, he concluded, I know the personnel of the Brotherhood in this diocese. You are not large in numbers, but you have men who have that real Brotherhood spirit and I look forward with every confidence and hope to see the Brotherhood grow here to be a veritable power for good.

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